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ABSTRACT

During 1975-76, Menaul School, a private, coeducational four year high school for boarding and day students, served 137 Spanish-surnamed, 38 Anglo, 17 Native American, 4 Black, and 29 international students. Emphasizing the unique and valuable contributions of these diverse groups, multicultural education enabled the students to retain and develop their cultural identity while learning the values and lifestyles of mainstream America. During the year, multicultural themes were included in English, Spanish, French, sociology, history, New Mexico Studies, Native American Studies, environmental science, home economics, music, art, and religion classes. Unit outlines are given for: English ("The Diary of Anne Frank" and writings of Asian, Black, Mexican and Native American authors); social studies (regional folklore and history and New Mexico's history and culture); home economics (Chinese, Italian, Jewish, North American, Spanish/Mexican American foods); Christian Education (religious dances from various cultures); and science (Chaco Canyon). The five major events celebrated during the year are outlined--Black Heritage Day, Lunar New Year, Christmas, a Pow-Wow, and a Mini-Course Week. Appendices include: a discussion of current emerging needs and issues; guidelines for evaluating textbooks; a listing of the nutrient content of some Southwestern foods; eight New Mexican folk tales; and a student essay on Father Antonio Jose Martinez. (NQ)

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# ENDURING HERITAGES

## A Guide to Multicultural Education in the Secondary School

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NATIONAL INSTITUTE OF EDUCATION

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MENAUL SCHOOL
Albuquerque
New Mexico

RC009783

# ENDURING HERITAGES

## A Guide to Multicultural Education in the Secondary School

Edited by

**Jane Grainger**

March 1977

*Menaul School is a private, coeducational four year high school owned and operated by the Menaul School Board of Trustees and related to the United Presbyterian Church in the U.S.A. Founded in 1881, Menaul School serves boarding and day students from a variety of cultural and linguistic backgrounds. Enrollment figures for 1975-76 were 137 Spanish-surnamed students, 38 Anglo, 17 Native American, 4 Black American, and 29 international students. Students come from 25 communities in New Mexico, nine other states and 10 countries.*

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*Dedicated to all the individuals, both known and long forgotten, who have kept the knowledge and appreciation of our many cultural heritages burning in our hearts and minds.*

*Thank you.*

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*Caminante, son tus huellas*
*el camino, y nada más;*
*caminante, no hay camino,*
*se hace camino al andar.*

**Antonio Machado**

1



## INTRODUCTION

The peoples of the southwestern United States do not come from a single, homogenous group. Rather, they represent a variety of racial, cultural and linguistic backgrounds which have come together through history. There are three dominant groups found in this area: Native American, Spanish/ Mexican and Anglo. Black and Asian Americans are also present and have played important roles in the story of the Southwest. The contact of these peoples has sometimes been violent. Often it has been wrought with suspicion and the misunderstanding which results from applying preconceived, stereotypic notions to unfamiliar situations. Unfortunately the results of this contact have often been oppressive and demeaning both to those about whom negative judgments are made and to those making the judgments.

In situations involving conflict and conquest history is usually recorded by the victor. Looking back through the annals of the Southwest, it becomes evident that the Spanish colonists wrote the story of their contact with the Indians and interpreted most events to the benefit of the Europeans. When Anglo Americans became the conquerors they in turn recorded history to their benefit, at the expense of both Spanish and Indian residents of the area, as well as later Black and Asian settlers. This tendency to ethnocentric interpretation has resulted in a systematic and thorough exclusion of the contributions of non-Anglo groups in the writing and teaching of Southwestern history, literature, sociology and anthroplogy. Indigenous cultures and lifestyles have been ignored at best or an attempt has been made to degrade and eradicate them.

Unfortunately ethnocentrism is not merely an intellectual exercise. Negative attitudes, masquerading as facts, are communicated through books, scholarly articles, laws and policies until they permeate the innermost fabric of life. People who are considered inferior because of their color, language or way of life come to doubt themselves as surely as the people who do the judging.

As we have become more aware of the relationship of individuals to their personal and cultural origins, it has become apparent that none of us enters the world alone. We are a complex mixture of where we came *from*, where we are coming *to* and what we bring with us.

Each one of us is in a continuous state of formation and each one affects the formation of those around us. The schooling process presents an opportunity to direct this development. Multicultural education, with its emphasis on the unique and valuable contributions of diverse groups, facilitates both the individual student's learning and better understanding across cultures.

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## MULTICULTURAL EDUCATION — WHY?

1. Today's student population is multicultural, i.e. it comes from a variety of distant groups who are aware of and striving to maintain their unique cultural identity.
2. Educators are extending the concept that pupils learn best when school experiences are related to personal experiences to include those experiences which are specific to the individual's cultural background.
3. Recognition of the contributions made by all groups helps reduce tensions and create mutual respect. Such recognition comes from living with others who are different, reading about others and making a conscientious effort to learn about others.
4. Knowledge and experience of various cultures contributes to intellectual maturity because it provides alternative perspectives. Well educated bilinguals demonstrate more mental flexibility than their monolingual counterparts because they have more than one way of looking at a situation or solving a problem.[1]
5. Schooling which encompasses and reinforces the student's culture also strengthens his self-concept. If he feels more worthy, he demonstrates his worthiness and learns more effectively, as well as becoming a happier and more confident person.

## IMPLICATIONS OF MULTICULTURAL EDUCATION

Multicultural education means taking each student where he or she is and dealing with that person as an individual. The educator's first task, then, is to find out where the student is in terms of skills, motivation, maturity, self-concept, cultural heritage and any special conditions that may prevail.

1. Assessing the student's skills may present difficulties, implying as it does a reliance on instruments which may not have been developed or normed for the population being evaluated.[2] Before proper evaluation can begin, the educator must determine the purpose of the assessment, explain that purpose to students and parents and

[1]See the studies of French-English Canadian bilinguals reported by Wallace E. Lambert and others, especially "Attitudinal and Cognitive Aspects of Intensive Study of a Second Language" in the *Journal of Abnormal Psychology*, Vol. 66, 1963, pp. 358-68 and "A Social Psychology of Bilingualism" in the *Journal of Social Issues*, Vol. 23, No. 2, 1967, pp.91-109.

[2]Jane R. Mercer, "A Policy Statement on Assessment Procedures and the Rights of Children," *Harvard Educational Review*, Vol. 44, No. 1, Feb. 1974, 125-141.

identify appropriate instruments and/or methods for testing. Test results must be discussed with students and parents and suitable programs planned which are congruent with each individual's needs, weaknesses and strengths.

2. Recognizing the student's cultural heritage is also crucial if the educator really intends to use individual experiences as the springboard to new learning. The identification of the cultures represented in a student population often presents a challenge to school personnel. Some students are unaware of their own historical and cultural background. Others have strong ties to their culture but feel alienated from a society which labels them as members of a "minority" group. Still others, in an attempt to become totally assimilated, find themselves estranged from both their own people and the dominant culture. These students, as well as those who have never reflected on their origin, will achieve a clearer, firmer sense of themselves as individuals while they become aware of their various cultural legacies.

3. The third major implication of multicultural education is that continuity with the student's past must be maintained while alternatives for the future are examined. What has been the student's life experience? And, consequently, what cognitive styles result? We know that people learn differently, depending on how they are taught to learn. Students from a traditional, rural family have probably spent most of their life learning from people around them, observing and imitating, modeling their behavior after others. The youngster who has always lived in a middle-class urban environment is more likely to have developed a learning style which depends on television, movies, radio and printed materials. An international student may be more accustomed to rote learning, repeating what is read or taught until it has been memorized. While no student learns exclusively in one style, the educator who knows to which activities or techniques a particular group of students tends to respond can make any learning situation more meaningful.[3] With the same concepts to be mastered, more than one means can be used to arrive at the goal.

4. Finally, multicultural education means enabling students to retain and develop their cultural identity while learning the values and lifestyles of mainstream America. Every person is a member of some cultural group with its own customs, arts, body of knowledge and institutions. Within the main group there are also many distinct subgroups. In New Mexico a Native American might be (among others)

[3]Alfredo Castaneda, Manuel Ramirez III, and P. Leslie Herold, *New Approaches to Bilingual, Bicultural Education*, Austin, Tex.: The Dissemination and Assessment Center for Bilingual Education, 1974.

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Apache, Navajo or Pueblo. If Pueblo, the youngster could be from Laguna, Santa Clara or any of a dozen other separate communities. A Spanish-speaking student might be descended from seventeenth century colonists, living in an isolated town that has changed little in three centuries. Or that student might be of Mexican origin, with a grandfather who rode with Pancho Villa and parents who are still Mexican citizens.

Whatever the cultural group, it is important to know its values and lifestyles. A student who prizes family solidarity, the wisdom of the elderly and cooperative effort will respond differently than one who has never known old people or been a part of a large family unit. The values and lifestyles of mainstream America must also be examined. Is one value excessive personal ambition, another the acquisition of material things? These questions are important to those looking in from the outside and must be clarified by students and educators alike.

Multicultural education seeks to make students aware of their relationship to one another and to the society in which they live. It neither confines them to a pseudo-romantic and narrow definition of their ethnic heritage nor asks them to become unquestioning, assimilated "Americans." The end result of multicultural education is to teach students to observe, analyze and evaluate the alternatives available to them. With the knowledge and freedom to choose among real life alternatives the full potential of any person can be realized.

## THE CHANGING CURRICULUM

Frequent revision of any curriculum is necessary for several reasons. Students, who are supposed to learn from the curriculum, change. What is important to one group may not have much significance for another. Exposed to an extraordinary amount of stimulation through electronic media, youngsters may come to school knowledgeable about some, often obscure, subjects and totally ignorant of others which adults assume are universally known. Every four or five years a new *generation* arrives at the school, bringing its own peculiar ignorance, its own wisdom and its dreams.

The school staff who organize and teach the curriculum also change. The addition of new personnel will affect everyone in the school. Individuals may also undergo changes in their own lives which affect their ideas and their behavior as educators.

Curriculum revision is also necessary because the facts change. Each discipline grows as the result of research, whether it be in the sciences, history or linguistics.

Eventually the body of knowledge in any area becomes so great that educators must select a few key concepts. It is not possible to teach all the facts about anything in a few short years, and periodic revision is necessary to decide what to teach and what to leave for independent study.

The revision of curriculum should include students and community as well as staff members. It can be continual—occurring in the classroom when some segments of a course are found to be more successful and more stimulating than others. Curriculum guides should probably not be printed, but just mimeographed so that people do not feel constrained by the "printed word" (no matter who wrote it) or the financial investment represented by books.

## MULTICULTURAL CURRICULUM

The content of a multicultural curriculum focuses on recognition of the knowledge and contributions of more than one cultural group. Rather than being a subject in itself, multiculturalism permeates all subjects.

In mathematics, for example, measurement has traditionally been studied in two systems: the English (inches, pounds, gallons, etc.) and the metric (centimeters, kilograms, litres, etc.). In the Southwest there are at least two other major systems of measurement which are still used. The Spanish system of dividing up land and water is presently the subject of controversy in cases where land commissioners and courts are trying to make fair decisions about property titles and water rights. The ancient Pueblo system is being studied by anthropologists to answer questions about the construction of mammoth buildings such as Pueblo Bonito.

Literary studies often trace the development and characteristics of genres such as poetry, drama, the novel and short story. Contemporary literature contains numerous examples of outstanding writers who reflect a wide variety of ethnic, linguistic and cultural backgrounds. Perhaps even more important to the minority student, this literary outpouring is as old as the cultures themselves and often predated more well-known English works. The greatest novel and best selling secular book in the world, *Don Quijote de la Mancha,* was written and published in Spain more than a century before that genre was used in English. The oral traditions of Southwestern Indians is comparable to the great poetry and fables of the Greeks.

The study of governmental structure and power might include comparisons of the typical U.S. pattern (town, state and federal levels) with systems found in the student's cultural heritage. In the Southwest the various Indian councils are the governing unit which makes treaties and represents the tribe. These groups often represent both the

religious and secular structure, and the people's representation in them is different from that of a city council. A historical examination of the Spanish system of colonial government would also be interesting and revealing. Nowhere was a colonial people as carefully or conscientiously governed as in the Spanish provinces. A unique system of executive and judicial rule evolved, vestiges of which can still be seen.

Cross-cultural studies such as the ones mentioned here are useful in the secondary curriculum. They provide new insights into the U.S. system, permitting students to value their country for what it is and not relying on half-truth or myths which may later be disproven. Students and teachers also gain an appreciation for the complex relationship of the many groups who have shaped history and knowledge in all fields.

## IMPLEMENTATION OF MULTICULTURAL EDUCATION IN THE HIGH SCHOOL

I. Awareness: Needs assessments and self-study

Needs assessment and self-study are part of the on-going program of the school. Usually these functions are performed by a special committee of teachers and administrators, but students, parents and community members should also be included. At Menaul School, the self-study process has been carried on at three different levels: The advisory council, the school staff, and the accreditation committee of the staff. The activities of each of these groups are described below. In addition to these more formal procedures, the presence of students on policy-making committees (such as discipline and extra-curricular activities) assures a continuing, informal assessment of the school.

A. *Advisory Council*

An active and dedicated advisory council is one of the greatest assets a school can have. If the school already has an interested group of parents and community members who know one another, this group can select persons to serve on an advisory council. In other cases teachers and administrators can nominate individuals or can ask for suggestions from persons familiar with the community. Care should be taken to have representation of the ethnic groups present in the school, of both sexes of all ages. Before individuals agree to serve, they should know what will be expected of them. They should be given a schedule of meetings and a description of their responsibilities. It may be necessary to provide child care (or a stipend to pay for child care) to allow parents with young children to participate. Duties of the advisory council should include the following (others may be added as necessary):

—Discuss the goals and the objectives of the school program, with teachers, students, and administrators.

—Review any curriculum materials produced or adapted by the school or the school district.

—Review materials and information from other schools which might be adaptable for the program.

—Advise the school in the implementation and the operation of its program.

—Contact individuals who can serve as resource personnel and consultants.

—Suggest ways of improving the program.

—Attend staff and student (when invited) meetings.

—Provide representation on curriculum, activities and discipline committees.

—Participate in school self-study projects or evaluations, such as for regional accreditation.

—Report to the community on school program and activities.

In its study of the school and its program the advisory council may wish to address these questions:

Cultures —

Which cultural/linguistic groups are present in the school?

Which cultural/linguistic groups are present in the community?

How do these groups make themselves known (participation in special activities, languages spoken, surnames, physical presence, etc.)?

Do certain groups ever make their presence known in negative ways? Why?

Community —

Do individuals or groups in the community make direct contact with the school? How?

Is there an active PTA? Who attends?

Are members of our community represented on boards, councils, committees, etc. in this area?

How are special needs of the community communicated? What are these needs?

School Program —

What are the goals of the school regarding students? (academic, social, intellectual, emotional, etc.)

Which stated goals are not being met? Why?

Which areas of the curriculum need change?

Which courses need to be updated, enriched, combined, added, eliminated?

Which teachers are especially interested and able?

B. *Staff Self-study*

The school staff, including teaching, administrative and support personnel meets prior to the arrival of the students in the fall for the purpose of re-examining the goals and concerns of the total school program. Student and parent members of the advisory council are also asked to assist in this endeavor. This process, which is repeated every year, allows all members of the school community to participate in the preparation of a statement of the philosophy and needs of the the school. The statement includes three areas: (1) curriculum and other needs and issues, (2) goals and (3) program objectives.[4] The previous year's statement is reviewed in terms of the following questions: Do we still accept these as our needs (goals, objectives)? Do we need to add or eliminate some? Are they realistic? Are they beneficial and/or necessary? To what extent were the goals and objectives accomplished last year?

In addition to the process described above, staff members become involved in a more informal study of the school and its relationship with the student, staff and community populations. Pre-service and in-service meetings feature topics such as culturally diverse learning processes, the reality of urban Mexican American and Native American life, the achievement of ethnically diverse students on standardized tests, the historical origin of Protestantism among Mexican Americans. These

[4]See Appendix A, p. 43 for the statement developed by the Menaul Staff in 1975.

issues which are usually presented by a consultant with personal experience relating to the subject are controversial and often lead to heated discussion. Members of the advisory council are especially helpful in identifying topics which need to be discussed and in finding appropriate resource persons. The advisory council also contributes by its very presence at staff meetings and helps the staff be more realistic and honest.

C. *Self-study for Accreditation*

Most schools are obliged to carry out self-studies as part of their application for accreditation by state departments of education and regional associations. The usual method of conducting this kind of specialized evaluation is to form a committee of interested (volunteer) teachers, administrators, students, parents and community members. The committee should begin working about eighteen months before the school expects to be reviewed. The duties of the committee include:

1) conduct surveys of students, parents, community and staff
2) tabulate and interpret the results of the study
3) collect curriculum materials used in the school.

In order to keep the school community well-informed of the progress of the study, the committee should report informally throughout its life. As its work is nearing completion, the committee should make available a written report of its activities and findings.

Menaul's self-study has been greatly aided by the use of two evaluation instruments which were specially developed for multicultural programs. The "Ethnic Studies Program Evaluation Checklist" is part of a document prepared by the National Council for Social Studies entitled *Ethnic Studies Curriculum Guidelines: Position Statement.*[5] The checklist is self-administered and might be employed as an indicator of staff attitudes or for increasing awareness among members of the school community. A more comprehensive instrument, *Evaluation Guidelines for Multicultural-Multiracial Education*[6] measures the attitudes, perceptions and expectations of students, parents, staff and community. This document includes every phase of school evaluation:

The school and community setting

[5]NCSS, 1200 Seventeenth St. N.W., Washington, D.C. 20036

[6]National Study of School Evaluation, Arlington, Va. 2201

The administrative context

School structure relating to multicultural/multiracial education

The educational program

Student personnel services

The process of involvement and decision-making in multicultural/multiracial education

Change and improvement in multicultural/multiracial education

Evaluation of the school's efforts towards multicultural/multiracial education

Short-form survey instruments for both students and teachers are also included in this document.

## II. *Curriculum Planning*

A series of pre-service meetings during the month of August gives teachers and support staff an opportunity to prepare for the coming school year.

Teachers are given their final class assignments at this time. Course descriptions are prepared to acquaint students with the content, prerequisites, requirements and credit of classes to be offered. Course outlines, including objectives and activities, are also prepared and submitted to the dean of faculty and the curriculum committee of the board of trustees.[7] At this time departments are asked to evaluate the textbooks and supplementary materials they plan to use.[8] Teachers are encouraged to work together and in some instances classes are taught by members of two or three departments.

Teachers are asked to integrate multicultural concepts and activities into their existing courses rather than having separate classes in ethnic studies. During the 1975-76 school year the following courses included multicultural themes:

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| English | I, II, III, IV survey courses (grammar, composition, vocabulary, literature) **Sharon Rhutasel and Michael Seidenstricker* | literature describing the life experience of Asian, Black, Hispanic and Native American cultural groups |

[7]See the sample course outline, Appendix B, p. 47.

[8]See the Guidelines for Evaluating Textbooks, Appendix C, p. 49.

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| | Elective: Ethnic Literature<br>*Sharon Rhutasel* | emphasis on specific ethnic works |
| | TESOL<br>*Maria Cordova Andrews* | introduction to the language, culture and norms of the English-speaking U.S. for international students |
| Spanish | Spanish for Spanish Speakers<br>*Maria Cordova Andrews* | comparison & contrast of the Spanish and English-speaking cultures in the U.S. |
| | Spanish for Speakers of Other Languages | introduction to the language, culture and norms of selected Spanish-speaking cultures |
| French | French for Speakers of Other Languages | introduction to the language, culture and norms of France |
| Sociology | Oral History<br>*Thomas Warder* | examination of recent historical, sociological and literary trends in New Mexico with special emphasis on the experiences of Hispanic persons |
| U.S. History | Regional Folk lore<br>*Thomas Warder and Shelly Gaunt (student teacher* | collection and examination of local folklore with emphasis on the culture of Hispanic New Mexico |
| N.M. Studies | Historical Survey<br>*Maria Cordova Andrews and Beverly Grady (research assistant)* | emphasis on the history, contributions and customs of Native American and Hispanic groups in New Mexico |
| Native American Studies | Historical Survey | examination of the history and contribution of various Native American groups |

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| Environmental Science | Ecology<br>**Al Deeb* | examination of the relationship of Native American, Hispanic and Anglo groups to their physical environment in the past and present |
| Home Economics | Foods II<br>**Gloria Lueras Kidd* | analysis and preparation of Anglo, Chinese, Italian Jewish, Mexican, Native American, New Mexican and Spanish foods |
| Music | Chorus I, II, III<br>**Robert Boughton* | emphasis on traditional and modern music from English and Spanish-speaking cultures |
| Art | Indian Art | beadwork, jewelry making, pottery and sand painting |
| Religion | Sacred Dance<br>**Elaine Neuenschwander Mercer* | introduction to religious dances from various cultures |

*Unit outlines developed and taught by these persons appear in Section II, beginning on p. 19.

Other important aspects of curriculum preparation include the identification of resources for the educational program, planning, special events and field trips and the preparation of the calendar for the coming school year.

*III. Identification and Utilization of Resources*

A multicultural program necessarily draws upon the history, literature, art and life experiences of groups which have traditionally been ignored or misrepresented in standardized curricular materials. In order to meet the need for multicultural materials and to increase the quality of information available to students, educators must depend on speakers, magazine articles, popular films and special publications. In addition every community contains resources which can be used to enrich the educational program of the schools; they have only to be identified and utilized.

The identification of special resources is carried out with the help of the advisory council, alumni, students, parents, teachers and library-media staff. Local indigenous leaders, artisans, oral historians, political activists, business and professional people can all be contacted through the extended school community. Often persons who are featured in newspaper articles or on television news programs are delighted to have an opportunity to talk with students. When someone with a particular skill or special knowledge is needed, university or museum personnel can suggest individuals or groups to serve as resources.

Other instituions also constitute resources for the school. Museums, libraries, research centers, historic sites and universities are a few of the places where students can further their investigations. The personnel of these institutions are usually happy to work with young people. The school's own library may provide a wealth of material and expert help in locating resources. Menaul's library-media personnel have proven invaluable in preparing and disseminating information for students and teachers.[9]

During the 1975-76 school year Menaul was fortunate to be able to call upon many persons and institutions. Some individuals gave demonstrations of particular skills, others related stories from regional folklore and still others served as technical consultants for special projects. Teachers in many academic areas used resource persons or took students to institutions or sites of interest. The curriculum development component of this program would not have been possible without these resources.[10]

Consultants with personal knowledge and skills relating to the cultures of New Mexico

- artists
- authors
- composers
- musicians
- dancers
- craftspersons
- cooks

Consultants with academic knowledge of other cultures

- authors
- folklorists
- humanists
- historians
- journalists
- museum personnel
- scholars
- travelers

[9]See Appendix D, p. 50 for a description of library-media services during the 1975-76 school year.

[10]A list of resource persons who served as consultants for Menaul is given in Appendix E, p. 51.

Persons trained in the fine arts
- artists
- composers
- musicians
- theater personnel
- actors
- dancers
- museum personnel

Community members with special knowledge and skills in the sciences, services and business
- engineers
- psychologists
- legislators
- business persons
- medical personnel
- scientists
- social workers

Religious leaders and philosophers

Persons trained in athletics and physical education

Institutions, groups and sites used as resources
- Albuquerque Inter-Tribal Pow-Wow Council
- Acoma Pueblo
- Chaco Canyon National Monument
- Chaco Research Center, UNM
- Coronado Room, Special Collections Department, Zimmerman Library, UNM
- Coronado State Monument
- El Rancho de las Golondrinas
- Gran Quivira National Monument
- Jemez Pueblo
- Laguna Pueblo
- Maxwell Museum of Anthropology
- Menaul School Board of Trustees
- Museum of Albuquerque
- Museum of New Mexico
- National Park Service
- Petroglyph State Park
- Quarai Monument
- University of New Mexico

## IV. School Calendar

School calendars for staff and student activities include special events, regular meetings, athletics, major field trips and assemblies. The staff calendar is primarily for use by administrators and is helpful in allotting time for assignments to be completed and in planning staff development activities. The school calendar is compiled by students and teachers and serves as a master schedule of all activities taking place outside of regular classes.

### SCHOOL CALENDAR 1975 - 76

| | | |
|---|---|---|
| **SEPTEMBER, 1975**<br>Exchanges for first semester<br>Colombian teacher, students at Menaul (1 semester) | **OCTOBER, 1975**<br>Assemblies<br>speaker: Luis Jaramillo, "The Confluence of Cultures and Races in New Mexico"<br>film: "El Cid"<br>Field trips<br>El Rancho de Las Golondrinas, La Cienega, N.M. (1 day)<br>Chaco Canyon Nat'l Monument (2 days) (pp. 32 and 36) | **NOVEMBER, 1975**<br>Assemblies<br>speaker: Jimmy Martinez, "China in 1976"<br>presentation: Thanksgiving |
| **DECEMBER, 1975**<br>Programs<br>Sacred Dance, Past and Present (p.28)<br>Christmas Program (p. 45)<br>Small group projects<br>exhibit for museum, "Christmas in New Mexico"<br>demonstration on herbal teas and indigenous medicinal remedies ("remedios") | **JANUARY, 1976**<br>Assembly<br>film: "The Autobiography of Miss Jane Pittman"<br>Exchanges for second semester<br>Menaul teachers, students to Colombia (1 semester)<br>Choctaw student to Menaul (1 semester) (AFS domestic exchange) | **FEBRUARY, 1976**<br>*Lunar New Year (1 day)<br>speakers, film, presentations<br>small group projects (p. 40) |
| **MARCH, 1976**<br>Mini-Week (1 week, March 8-12)<br>field trips, exchanges, presentations, small group projects (p. 41)<br>Assembly<br>speaker: Richard Wechter, "India"<br>Small group projects<br>exhibit on Spanish colonial furniture, Bicentennial show | **APRIL, 1976**<br>Assemblies<br>presentation: Black Heritage Wk. (p. 43)<br>presentation: "The Penitentes of N.M." (p. 32)<br>Exchanges<br>Mexican teachers, students (1 wk) | **MAY, 1976**<br>*Pow-Wow (p. 44)<br>Graduation |

## STAFF ACTIVITIES
### 1975-76

**JULY**

Name personnel:
- advisory council
- project director
- curriculum specialist

Plan staff meetings for August

**AUGUST**

Develop criteria for evaluating texts & materials (p. 53)
Identify cultural/ethnic groups in school population
Compare and contrast cultural components of population
Hire research assistant
Contact university regarding student teachers
Distribute materials developed previous year
Plan calendar of academic & extra-curricular events
Make class assignments
Develop course descriptions and outlines (pp. 51 and 52)
Conduct departmental planning
First semester begins

**Resource persons:**
John Aragon
George Stoumbis
Jan DeVries

**SEPTEMBER**

Review schedule of staff activities, including deadlines for completion of evaluations, outlines, etc.

**OCTOBER**

**Resource person**
Luis Jaramillo

**NOVEMBER**

**Resource person**
Jimmy Martinez

**DECEMBER**

**Resource Person**
Laverne Atkinson

**JANUARY**

Evaluate first semester
Adjust classes and course offerings as necessary
Second semester begins

**FEBRUARY**

Plan and assign activities for Mini-week
Contact resource persons

**Resource persons**
Ruben Dario Salaz
Dora Ortiz Vasquez

**MARCH**

**Resource person**
Richard Wechter

**APRIL**

Pre-registration for students who will return in the fall

**Resource person**
William Greenbaum

**MAY**

Make tentative class assignments

**JUNE**

Assemble curriculum materials; edit, type, duplicate
Identify special needs for the coming year

# COURSE OFFERINGS

**Menaul School 1975-76**

## LANGUAGE ARTS

English
- I Grammar, Composition & Literature
- II
- III
- IV
- Ethnic Literature
- Childrens' Literature[1]
- TESOL
- Journalism

Spanish
- SSS *Spanish for Spanish Speakers*
- SSOL *Spanish for Speakers of Other Languages*

French

## SOCIAL SCIENCE

- Social Studies I, II
- Sociology: Oral History of the 1960's and 1970's
- U.S. History
- N.M. Studies
- Native American Studies
- World History
- Psychology

## BUSINESS EDUCATION

- Accounting
- Typing I, II
- Forkner Shorthand
- Clerical Office Practice

## PRACTICAL ARTS

Home Economics
- Foods I, II
- Clothing I, II, III
- Furniture[2]
- Preparation for Marriage
- Preparation for Parenthood[1]

- Drafting I, II, III
- Woodworking
- Advanced Woods
- Furniture Making[2]

## SCIENCE & MATH

- General Science
- Biology
- Physics
- Chemistry
- Human Physiology
- Environmental Science

Mathematics
- Pre-Algebra
- Algebra I, II, III
- Consumer Math
- Computer Programming
- Senior Topics
- Independent Study

## PHYSICAL EDUCATION

- Health
- Physical Education
- Coed P.E.
- Swimming
- Sports

## FINE ARTS

Music
- Band I, II
- Pep Band
- Stage Band
- Chorus I, II, III
- Guitar
- Handbell Choir
- Private Lessons

Art
- Drawing
- Indian Art
- Commercial Art

## RELIGION

- Religion in America
- Religious Communities in America
- Sacred Dance
- Life of Christ
- Old Testament Pentateuch
- Peace Studies
- Personal Existence
- Impact of Religion in American History
- Ethics

[1]Childrens' Literature and Preparation for Parenthood, team-taught by staff members from the English and Practical Arts Departments.

[2]Furniture and Furniture Making team-taught by the industrial arts and home economics teachers.

# Multicultural Themes in Existing Courses

Multicultural themes can be introduced in existing courses without rearranging the entire curriculum. The criteria used for selecting appropriate multicultural themes should include the background and interest of the students, the cultural milieu in which the school exists and the availability of resources (speakers, museums, special libraries and collections, music and dance groups, etc.).

The plans presented in this section represent only a sample of what teachers can do to integrate multicultural themes in their courses, given time, encouragement and flexible colleagues.

| Department | Course | Subject of Study |
|---|---|---|
| English | English II (10th grade) | *The Diary of Anne Frank* (drama) |
| Social Studies | U.S History | Regional Folk Lore |
| | Oral History of the 1960's and 1970's | Regional History |
| Home Economics | Foods II | Chinese, Italian, Jewish, North American, Spanish/Mexican American Foods |
| Christian Education | Sacred Dance | Religious dances from various cultures |



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| | |
|---|---|
| DEPT. | **English** |
| COURSE TITLE | **English II (10th Grade)** |
| UNIT TITLE | **Drama—*The Diary of Anne Frank*** |
| APPROX. TIME | **3 weeks** |

## RESOURCE NEEDS

**Instructional materials**

Goodrich, Frances and Hackett, Albert, *The Diary of Anne Frank*, New York, N.Y.: Random House, 1952.

## CONCEPTS

Anti-Semitism is a form of anti-humanism which can affect all people, not just the immediate victims.

Authoritarian government may replace instability with order at an enormous cost in human life.

No nation or people is immune to the threat of authoritarian government.



## PURPOSES

To become aware of the nature and the effects of Nazism (or any systematic, national hate campaign) on the victims of that movement.

To evaluate the effects of prejudice.

To familiarize students with the principles of drama.

To acquaint students with the literary expression of human tragedy.

## STUDENT ACTIVITIES

Read the play.

Participate in an oral reading of the play—role playing.

Discuss the play's most salient points.

Listen to a tape of a short radio drama.

Examine artifacts of the culture and times of Anne Frank.

Discuss the tragic consequences of prejudice and our empathy with Anne Frank and Mr. Frank.

Write a composition based on the literature assignment.

## EVALUATION

Discussion participation.

Participation in role-playing.

Compositions.

Teacher conferences.

## ADDITIONAL RESOURCES NEEDED FOR FURTHER UNITS

A film version of *The Diary of Anne Frank*

A guest speaker who has personally experienced life under an authoritarian regime and/or life in a concentration camp (e.g. a Japanese American interned during WW II or an American former prisoner of war).

| | |
|---|---|
| DEPT. | **Social Science** |
| COURSE TITLE | **United States History** |
| UNIT TITLE | **Regional Folk Lore** |
| APPROX. TIME | **One year (variable): can be taught as a separate unit or as an integral part of the U.S. History** |

## RESOURCE NEEDS

**Instructional materials**

Library books, articles, and other written material on folk lore or folk medicine.

Equipment:

- Cassette tape recorder and blank tapes
- Notebooks
- Cameras and film

**People**

Community people either versed in folk medicines or folk lore.

Guest speakers from the university to present historical background.

Teachers' aide to help in research and logistics

## CONCEPTS

The recollections of older people provide valuable information about our own cultural background and how it relates to our lives today.

Cultural beliefs may differ from historical facts in some instances and support history at other times.



## PURPOSES

To learn the interviewing process.

To develop background in the student's own culture or other cultures.

To develop communication skills.

To preserve regional folklore.

## STUDENT ACTIVITIES

Take field trips to visit persons in their homes.

Tape and transcribe interviews conducted by students.

Conduct library research.

Photograph the persons and places visited.

Visit a herbarium or greenhouse.

Gather herbs.

Write a final report summarizing the activities and the information learned during this project.

(The students also prepared a collection of some of the stories and legends told to them during this project. See Appendix G, p. 59.)

## EVALUATION

Finished report of all information gathered.

Transcription of taped interviews.

Oral presentation/demonstration of research.

## ADDITIONAL RESOURCES NEEDED FOR FURTHER UNITS

Books:

Espinoza, Gilberto and Chavez, Tibo J., *El Rio Abajo.* [n.p., n.d.; available at Zimmerman Library, U.N.M.]

Chavez, Tibo J., *New Mexico Folklore of the Rio Abajo,* Bishop Printing Co. [n.d.]

| | |
|---|---|
| DEPT. | **Social Science** |
| COURSE TITLE | **Oral History of the 1960's and 1970's** |
| UNIT TITLE | **Regional History** |
| APPROX. TIME | **9 weeks** |

## PURPOSES

To learn the process of collecting and preserving oral history.

To involve students in recent history.

To show students the conflicts involved in interpreting information obtained from primary sources.

## RESOURCE NEEDS

**Instructional materials**

Manuals:

Baum, Willa K., *Oral History for the Local Historical Society*, Nashville, Tenn.: American Assoc. for State and Local History, 1974.

Moss, William W., *Oral History Program Manual*, New York, N.Y.: Praeger Publishers, 1975.

Handouts on interview process (prepared by the teacher)

Library books on specific subjects to be researched by students.

Equipment:

Cassette tape recorders and tapes

**People**

Any person with a knowledge/opinion of topics chosen by student.

Guest speakers prepared to give a historical overview of the 1960's and 1970's.

## CONCEPTS

Living persons are sources of current history of the immediate area.

Interviewing is a skill involving preparation, questioning and listening abilities.

Information obtained from any source must be evaluated objectively before it is accepted as "fact."

## STUDENT ACTIVITIES

Identify a subject in recent local history which can be researched using interviews.

Set up and conduct several interviews with different people on the same subject.

Transcribe taped interviews.

Synthesize and evaluate gathered information.

Conduct library research material dealing with chosen topic of regional history.

## EVALUATION

Finished report on selected topics.

Evaluation of the taped interview conducted by the student and teacher together, using a form developed for this purpose.

## ADDITIONAL RESOURCES NEEDED FOR FURTHER UNITS

Update topics as new developments occur throughout the year.

| | |
|---|---|
| DEPT. | **Home Economics** |
| COURSE TITLE | **Foods II** |
| UNIT TITLE | **Chinese Foods** |
| APPROX. TIME | **10 days** |

## PURPOSES

To acquaint students with the foods and Chinese food preparation methods.
To develop an understanding of why the Chinese eat what they eat.

## RESOURCE NEEDS

**Instructional materials**

Periodicals:

*Better Homes and Gardens Magazine*, March 1976, pp. 90, 91, 104, "America, the Melting Pot of Good Cooking."

*Apartment Life*, May 1976, pp. 72-78, "Urban Cooking Chinese."

*Forecast Magazine*, Oct. 1974, pp. F-32, "Around the World Dinners."

*Coed Magazine*, Oct. 1974, p. 18, "Around the World Dinners."

Books:

Hahn, Emily, *Cooking of China (Foods of the World)*, New York, N.Y.: Time-Life, Inc., 1968.

Miller, Gloria B., *The Thousand Recipe Chinese Cookbook*, New York, N.Y.: Grosset & Dunlap, 1970.

Map:

Map of Asia

**People**

Speaker on conditions affecting Asian foods.

Students familiar with Chinese cooking and eating habits.

## CONCEPTS

Climatic conditions in Asia affect the foods grown and eaten.

Population density has affected the quantity of food available as well as land available for agriculture.

Fuel availability has affected cooking methods.

Quick cooking affects flavor, color, texture, and nutrients.

Traditional methods of Chinese cooking include stir fry, steaming.

Cooking utensils are very practical and useful; they were developed for the conservation of food.



## STUDENT ACTIVITIES

Read *Coed* article for brief background descriptions of food and to develop an interest in food through recipes.

Invite a speaker to talk with the class on climatic and social conditions which influence Asian food.

Discuss differences among countries and regional foods.

Discuss nutritional aspects of the preparation of food and of the food itself.

View pictures of equipment and utensils to understand their use in Chinese cooking.

Prepare a table setting using Chinese utensils and decorations.

Plan and prepare a Chinese meal.

## EVALUATION

Student projects: contacting speakers, setting a Chinese table.

Laboratory participation.

Quiz.

## ADDITIONAL RESOURCES NEEDED FOR FURTHER UNITS

Research:

The historical background on foods of Asia.

The nutritional values of various Chinese ingredients compared to foods familiar to the students.

| | |
|---|---|
| DEPT. | **Home Economics** |
| COURSE TITLE | **Foods II** |
| UNIT TITLE | **Italian Foods** |
| APPROX. TIME | **5 days** |

## PURPOSES

To develop an awareness of the tremendous variety of foods Italy has to offer.

To learn how geographic location affects foods in Italy, the U.S. and other countries.

## RESOURCE NEEDS

**Instructional materials**

Periodicals:

*Coed Magazine*, Sept. 1974, p. 82, "Around the World Dinners."

*Forecast Magazine*,, Sept. 1974, "Around the World Dinners."

Books:

Waverly, Root, *Cooking of Italy (Foods of the World)*, New York, N.Y.: Time-Life Publishers, 1969.

**People**

Food service personnel at a local Italian restaurant.

## CONCEPTS

Italian food is more than spaghetti and pizza.

Italian food differs with the area of the country in which it originated.

## STUDENT ACTIVITIES

Read the articles from *Coed* and *Forecast* magazines.

Discuss the equipment used in Italian cookery.

Discuss conditions that affect food in Italy.

Plan and prepare an Italian meal.

Visit an Italian restaurant's kitchen.

## EVALUATION

Student project: arranging and carrying out the visit to an Italian restaurant.

Laboratory participation.

Quiz.

## ADDITIONAL RESOURCES NEEDED FOR FURTHER UNITS

Research:

The effect of other European countries and cuisines on the foods of Italy.

The effect of religion on Italian cuisine.

The effect of Italian cuisine brought by immigrants on the foods and life styles of the U.S.

DEPT. **Home Economics**

COURSE TITLE **Foods II**

UNIT TITLE **Jewish Foods**

APPROX. TIME **8 days**

## PURPOSES

To develop an understanding of religious and ethnic influences on foods of Jewish people.

## RESOURCE NEEDS

**Instructional materials**

Periodical:

*Better Homes and Gardens,* March 1976, pp. 92, 93, "Traditional Cooking": pp. 105, 108, 109, "America: the Melting Pot of Good Cooking."

Books:

Leonard, Lead W., *Jewish Cookery,* New York, N.Y.: Crown Publishing, 1949.

*Eat and Enjoy,* Phoenix, Az.: Phoenix Chapter of Hadassah, 1968.

## CONCEPTS

The Jewish religion prescribes strict dietary laws which influence the selection and preparation of foods.

Kosher foods have been carefully prepared, often by a rabbi, in accordance with Jewish law.

## STUDENT ACTIVITIES

Read the brief description on the preface of *Jewish Cookery.*

View pictures out of *Better Homes and Gardens.*

Discuss the meaning and implication of the Jewish dietary laws.

Plan and prepare a Jewish meal.

Visit a Jewish Kosher kitchen.

## EVALUATION

Laboratory participation.

Quiz.

## ADDITIONAL RESOURCES NEEDED FOR FURTHER UNITS

Research:

The history of the development of Jewish dietary laws.

The traditional foods used on Jewish feast days.

Additional information on the dietary laws, customs and recipes of Jewish cooking.

DEPT. **Home Economics**

COURSE TITLE **Foods II**

UNIT TITLE **Native American Foods**

APPROX. TIME **12 days**

## PURPOSES

To develop an understanding of ecologically sound methods of growing and acquiring foods—methods used for centuries.

## RESOURCE NEEDS

**Instructional materials**

Periodical:

*Better Homes and Gardens*, March 1976, pp. 84-86, 95, 100, "America, the Melting Pot of Good Cooking."

Books:

Hesse, Z., *Southwestern Indian Recipe Book*, Palmer Lake, Colo.: Tilter Press, 1973.

Gilbert, Fabiola C., *Historic Cookery*, Santa Fe, N.M.: Vergara Printing Co., 1970.

Film:

*The Hopi Indians*

**People**

Pueblo baking: a Laguna Pueblo Indian woman

Pueblo folklore: a Laguna Pueblo Indian man

Navajo cooking: a Navajo Indian woman

## CONCEPTS

Foods eaten by Native Americans are primarily easily accessible, natural foods.

The foods are easily stored and are relatively non-perishable.

The Pueblo Indians in particular are able to maintain a balanced diet from their foods.

Outdoor ovens *(hornos)* are an ancient and effective means for baking.

## STUDENT ACTIVITIES

Read brief histories of Native American foods to familiarize themselves with the topic itself.

See film *The Hopi Indians*. It deals with typical southwestern Native American tribes' customs, foods, weaving, etc.

Plan and go on a field trip to a pueblo to assist with traditional bread making in an *horno*.

Photograph the bread making process.

Develop a script for slides of the field trip.

Discuss nutritional aspects of Native American foods on the Southwest.

Discuss and analyze the effects of Spanish culture on Native American foods.

Discuss methods used in preserving foods of the Native American.

Plan and prepare a meal of typical Native American foods.

Help a guest speaker prepare traditional food such as chili stew and herbal tea.

## EVALUATION

Script written for slides.

Laboratory participation.

Quiz.

## ADDITIONAL RESOURCES NEEDED FOR FURTHER UNITS

Develop nutritional analysis of typical foods.

Research:

The types and purposes of food used by various groups during feast days.

The traditional male and female roles in providing or preparing food.

| | |
|---|---|
| DEPT. | **Home Economics** |
| COURSE TITLE | **Foods II** |
| UNIT TITLE | **Spanish/Mexican-American Foods** |
| APPROX. TIME | **10 days** |

## RESOURCE NEEDS

**Instructional materials**

Periodical:

*Coed Magazine*, March 1975, pp. 31-36, "Around the World Dinners."

Books:

Salom, G.S. and Aaron, Jan, *The Art of Mexican Cooking*, New York, N.Y.: Doubleday, 1965.

*Manual de Cocina (Recetario)*, Madrid, 1964, Seccion Femenina de F.E.T.Y.-de las J.O.N.S.

Norman, Barbara, *The Spanish Cookbook*, New York, N.Y.: Atheneum Publishers, 1966.

Pamphlets:

*Caloric Guide to Spanish Foods*, Bowes and Church.

*Estimated Calorie Count for New Mexican Foods*, Public Service Co. of New Mexico.

*Mexican Food—A Hot Idea for Health*, Howard and Burgess

Handout on the nutrient content of New Mexican foods. (See Appendix F, p. 57.)

**People**

Mexican cooking: a woman recently arrived from Mexico.

Spanish/Mexican-American cooking: a Mexican-American woman, resident of Albuquerque.

## CONCEPTS

In Spain five meals are eaten daily, but they are much lighter than most American meals.

New Mexican cooking has been greatly affected by Indian, Spanish and Mexican foods.

Climatic conditions influence the foods people eat: the Spanish use seafood in their cooking; Mexican cooking relies heavily on corn; New Mexican dishes are often made with chili.



## PURPOSES

To develop an awareness of the cultural and climatic conditions affecting foods eaten in a country.

To develop an understanding of the nutritional values of a traditional Spanish and Mexican menu.

## STUDENT ACTIVITIES

Read the article on various Spanish meals. Discuss advantages and disadvantages of this cultural pattern (5 meals daily).

Compare Spanish and Mexican food through discussion.

Discuss nutritional values of Spanish and Mexican foods (handout).

Become familiar with equipment used to prepare special dishes.

Set a table using decorations to add colorful flavor to colorful food.

Plan one day's meals and prepare them. Students come in before class for *desayuno*, etc.

Help a guest speaker prepare tortillas and discuss New Mexican foods eaten on holidays.

## EVALUATION

Laboratory participation.

Quiz.

## ADDITIONAL RESEARCH NEEDED FOR FURTHER UNITS

Research:

The historical background on the development of foods and agriculture.

The traditional foods of various Spanish provinces and their effect on New Mexican food habits.

DEPT. **Christian Education**

COURSE TITLE **Sacred Dance**

APPROX. TIME **One Semester**

## PURPOSES

To explore the history of dance in Christianity through actual movement.
To familiarize each student with the atmosphere of dance in religious history.
To work on actual dance technique expression.
To plan a program for the school resulting from study and practice.

## RESOURCE NEEDS

**Instructional materials**

Books:

Taylor, Margaret Fisk, *A Time to Dance: Symbolic Movement in Worship*, Philadelphia, Pa: United Church, 1967.

Sachs, Curt, *World History of the Dance*, New York, N.Y.: W.W. Norton & Co., 1963.

Audio tapes with the following selections:

*Mayim* (Israeli dance), Electronic Dance, The Lord's Prayer, The Gift of the Simple, Lord of the Dance, How the Green Blade Riseth, Make Me the Instrument of Thy Peace, Wade in the Water, Prepare Ye the Way of the Lord, Jesu Joy of Man's Desiring, *Stabat Mater*, Joy-Joy-Joy, Turn-Turn-Turn, Psalm 23, There's a New Wind Blowing, Doxology, O Come Emmanuel, Mary Mary, Go Tell It on the Mountain, They'll Know We Are Christians, *Jubilate Deo*.

## CONCEPTS

Dance and physical movement have been valid means of religious expression through history.

Each culture develops its own specific ways of sacred expression.

Dancing requires physical coordination and strength, concentration, cooperation, interpretation and creativity.

## STUDENT ACTIVITIES

Participate in exercises to develop "centering" of the body.

Learn and perform the *Hova*, the *Tratta*, electronic dance, interpretive dance, yoga, meditation and mime.

Discuss the history and meaning of Jewish dance, Medieval dance, early Christian dance, Eastern Orthodox dances, European and American dances of the 17th, 18th, 19th and 20th centuries.

Plan the recital or program to be given at the end of the course, choosing music and dance to be performed.

Write the narrative for the program.

Design and make costumes and props for the program.

Present the program to the school.

## EVALUATION

Individual and group participation in dances and exercises.

Individual choreography.

Participation in final program.

Written term paper.

## ADDITIONAL RESOURCES NEEDED FOR FURTHER UNITS

Materials from the Sacred Dance Guild of America (2514 Union S.E., Grand Rapids, Mich. 45507); Dance Horizons (1801 East 26th St., Brooklyn, N.Y. 11229): Dance Mart (Box 48, Homecrest Station, Brooklyn, N.Y. 11229).

Workshop on sacred dance of American Indians.

Resource person on Jewish and Greek Orthodox dance.

# Special Courses Built Around Pluralistic Themes

These are entire courses, one to four quarters long, which have multicultural themes as their main content.

| Department | Course | Subject of Study |
|---|---|---|
| English | Ethnic Literature | Writings of Asian, Black, Mexican and Native American authors |
| Social Studies | New Mexico Studies | History and culture of New Mexico |

| | |
|---|---|
| **DEPT.** | **English** |
| **COURSE TITLE** | **Ethnic Literature** |
| **UNIT TITLE** | **This course is divided into four units, one for each novel read by the entire class.** |
| **APPROX. TIME** | **9 weeks** |

## RESOURCE NEEDS

**Instructional materials**

Books:

Borland, Hal, *When the Legends Die,* Philadelphia, Pa: Lippincott, 1963.

Griffin, John Howard, *Black Like Me,* New York, N.Y.: New American Library, 1960.

Hesse, Herman, *Siddhartha,* New York, N.Y.: Bantam Books, 1951.

Potok, Chaim, *The Chosen,* Greenwich, Conn.: Fawcett Crest Book, 1968.

Other books included or substituted:

Anaya, Rudolfo, *Bless Me, Ultima,* Calif.: Quinto Sol Book, 1972.

Buck, Pearl, *The Good Earth,* New York, N.Y.: Grossett & Dunlap, 1931.

Cleaver, Eldridge, *Soul on Ice,* New York, N.Y.: McGraw-Hill, 1968.

La Farge, Oliver, *Laughing Boy,* New York, N.Y.: Houghton Mifflin, 1941.

Leong, Monfoon, *Number One Son,* San Francisco: East/West Publishing Co., 1975.

Waters, Frank, *The Man Who Killed the Deer,* Chicago: Sage Books, 1942.

Wright, Richard, *Black Boy,* New York, N.Y.: Harper & Bros., 1945.

## CONCEPTS

Basic concepts to be included in the course will be listed for the specific books read by the entire class.

*Black Like Me*

- Sensuality and morality (as discussed by the author)
- "Uncle Tom"
- "Jim Crow"
- Passive resistance
- Stereotypes of various groups of Blacks as discussed in *Soul on Ice.*
- Rearing of children as discussed in *Black Boy.*
- Basic ideas of: Gandhi, Martin Luther King, Marcus Garvey, Black Panthers

*The Chosen*

- Basic principles of Judaism
- Basic divisions of Judaism (Orthodox, Reformed, etc.).
- Concept of "The Chosen"



## PURPOSES

Through a study of literature:

1. To introduce the student to and develop his or her understanding of a variety of cultures and ethnic groups.
2. To develop the student's understanding of the similarities and differences among a variety of cultures and ethnic groups.
3. To encourage the student to see the possible validity of incorporating portions of other cultures into his or her own philosophy and lifestyle.
4. To improve the student's composition skills and vocabulary.

## STUDENT ACTIVITIES

Read and discuss the assigned literature.

Keep a vocabulary list from the reading with terms such as passive resistance, *Satyoraha,* sensuality, Yiddish, asceticism, inquisition, *Nirvana,* pogrom, etc.

Write a paper which develops the student's understanding of some specific area of the material.

Complete a creative project such as: writing a series of *haiku, tankas,* or other forms of poetry; making a series of posters with appropriate captions; completing a photography project; writing and performing a musical project; preparing a mobile, collage, frieze, etc.; writing selections imitating the style of Gibran; preparing and performing a dance project; writing and recording a radio type presentation; writing a choral reading and leading the class in performing it.

Complete an independent study project.

Participate in drama activities such as role playing and writing and performing a one-act play.

Present oral reports to the class.

Participate in debate.

Prepare foods which are a part of the culture or ethnic group being studied (where appropriate, traditional methods of serving and eating should be incorporated into this activity).

Plan and carry out field trips.

## EVALUATION

Class participation.

Essay tests.

Compositions, research papers, etc.

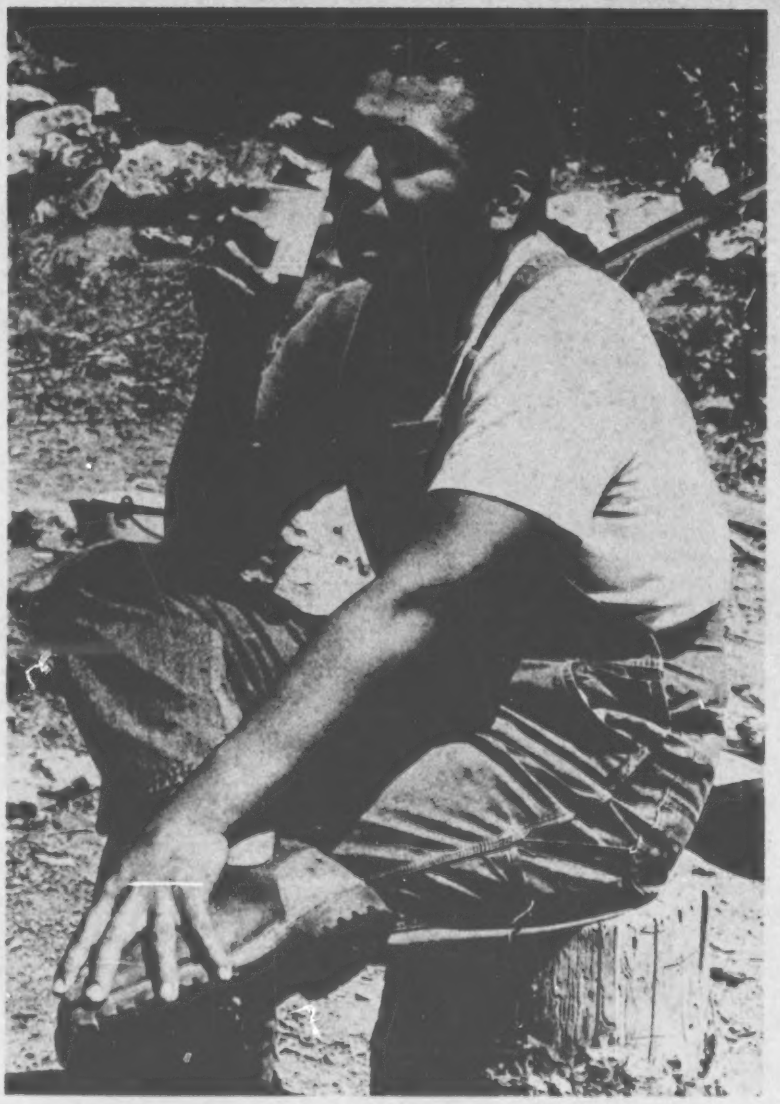
Background of persecution and inquisitions (sections from *The Source* would be helpful here).
Basic traditions and customs
Rearing of children

*Siddhartha*
- Man in union with nature
- Nature for man to enjoy and revere
- Future oriented
- Improvement of self
- Identity found in self and nature
- Individualism, to a point, then union with universal soul
- No competition, but often little concern for community
- Ultimate goal is to eliminate feelings
- Sensory and extra-sensory perception
- Art and poetry primary
- Cyclical view of the universe
- Freedom from physical demands and ultimately from reincarnation

*When the Legends Die*
- Man in union or as one with nature
- Nature for man to enjoy and revere rather than conquer and use thoughtlessly
- Identity found within self and through nature
- Cyclical nature of existence
- Belief in the fundamental goodness of man and the universe
- Extra-sensory perception
- With regard to "extrasensory perception," the following comment by N. Scott Momaday on what he calls "a vision beyond time and place" may be helpful to the teacher:

> "This native vision, this gift of seeing truly, with wonder and delight, into the natural world, is informed by a certain attitude of reverence and self-respect. It is a matter of extrasensory as well as sensory perception, I believe. In addition to the eye, it involves the intelligence, the instinct, and the imagination. It is the perception not only of objects and forms but also of essences and ideals, as in this Chippewa song:
>
> as my eyes
> search
> the prairie
> I feel the summer
> in the spring
>
> Even as the singer sees into the immediate landscape, he perceives a now and future dimension that is altogether remote, yet nonetheless real and inherent within it, a quality of evanescence and evolution, a state at once of being and of becoming. He beholds what is there; nothing of the scene is lost upon him. In the integrity of his vision he is wholly in possession of himself and of the world around him; he is quintessentially alive.
>
> Most Indian people are able to see in these terms. Their view of the world is peculiarly native and distinct, and it determines who and what they are to a great extent. It is indeed the basis upon which they identify themselves as a race."





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DEPT. **Social Studies**

COURSE TITLE **New Mexico Studies**

UNIT TITLE **Chaco Canyon**

APPROX. TIME **3 weeks**

## RESOURCE NEEDS

**Instructional materials**

Newspaper:

*Albuquerque Journal*, Sunday, June 8, 1975, "Chaco Canyon Considered without Equal."

Periodicals:

*Arizona Highways*, May 1951 (entire issue), "Earliest Inhabitants of the Southwest."

*Arizona Highways*, February, 1974 (entire issue), "The Prehistoric Pottery of the Southwest."

*Arizona Highways*, July, 1975, "Prized Indian Baskets"

*New Mexico Magazine* (Articles have appeared in many issues; see index to New Mexico Magazine.)

Pamphlets:

"Basketry, The Versatile Art," March 2-June 7, 1975, UNM Press, Maxwell Museum of Anthology.

"Chaco Canyon National Monument, N.M.," U.S. Park Service (available at the Momument).

"Pueblo Bonito," U.S Park Service (available at the Monument).

Books:

Wormington, H., *Prehistoric Indians of the Southwest*. Denver: Denver Museum of Natural History, 1970.

Other:

Pueblo Bonito diagrams and floorplans (available at The Chaco Center, UNM)

Vasquez, Edmundo, "The Rio Grande Pueblo Indians: The Nineteen Pueblos" (mimeograph, n.d.).

**People**

Anthropologist from the Chaco Center at UNM

Rangers at Chaco Canyon

Museum personnel experienced in the preparation of exhibits

Sculptor to teach modeling for the figures in the exhibit.

Potter to advise on the preparation of the clay bricks.



## PURPOSES

To learn something about the ancient Pueblo Indians of the Southwestern U.S.

To become aware of the similarities between the ancient Pueblo people and ourselves.

To participate in the planning and construction of a scale model of a Pueblo.

## CONCEPTS

The people who inhabited Chaco Canyon were accomplished farmers who used sophisticated methods in their building and cultivation.

At one time the geography at Chaco Canyon was much more hospitable than it is today.

Over-population and over-cultivation at Chaco Canyon caused a change in geography, forcing the people to leave.

Maintaining an ecological balance is an ancient, universal problem.

## STUDENT ACTIVITIES

Read books and articles about Chaco Canyon.

Prepare a list of questions about Chaco and the people who lived there.

Visit the Chaco Center at UNM in preparation for field trip.

Plan and carry out a two-day field trip at Chaco. Use the list of questions as a guide to observation (see page 37); take photographs and/or sketch selected features; record the lectures and explanations of the guides.

Plan and construct a scale model of Pueblo Bonito. Obtain diagrams and floor plans from the Chaco Center; model and fire miniature clay bricks to construct the walls of the pueblo; construct the walls using glue to join the bricks; paint the walls with adobe-colored tempera using sand to give texture.

Model miniature figures of wax and miniature pots of clay for display with the scale model.

## EVALUATION

Class participation.

Research and written reports.

Quiz.

DEPT. **Social Studies**

COURSE TITLE **New Mexico Studies**

UNIT TITLE **The Penitentes**

APPROX. TIME **4 weeks**

## RESOURCE NEEDS

**Instructional materials**

Books:

Beck, Warren A., *New Mexico: A History of Four Centuries*, Norman, Okla.; U. of Okla. Press, 1962.

Boyd, E., *Popular Arts of Spanish New Mexico*, Santa Fe, N.M.: Museum of New Mexico Press, 1974.

Darby, *The Brotherhood of the Penitentes*, Glorieta, N.M.: Rio Grande Press & Co., 1893, 1968.

Salaz, Ruben Dario, *Cosmic: The La Raza Sketch Book*, Santa Fe, N.M.: Blue Feather Press, 1975.

Special materials:

*Caneta de la muerte, bultos, matracas, crucifijos, candalabra*, to be constructed by students and used in the presentation. Slides showing the villages of northern N.M., to be taken by the students and used in the presentation.

**People**

Persons from northern New Mexico who were Penitentes or who had some experience with the Penitente cult (friends and relatives of students and staff)

Student and staff participants for presentation

## CONCEPTS

Sociological factors, such as isolation, sometimes influence and change a people's religion.

Lack of understanding can cause a religious group to become separated from the mainstream religion of a people.

Customs or traditions which are no longer necessary to a people's daily life will eventually disappear.



## PURPOSES

To learn something about the Penitentes of New Mexico.

To become acquainted with some of the beliefs of the Penitentes.

To develop an understanding of a group of people who had great influence on New Mexico history and heritage.

To participate in a special presentation on the Penitentes.

## STUDENT ACTIVITIES

Read handouts prepared by the teacher and selections from the books used as texts and supplementary material.

Discuss the various perspectives with which the Penitentes have been viewed and the students' own opinions of the Penitentes.

Conduct research, using written sources or interviews with primary sources, regarding the architecture, art, music and literature of the Penitentes.

Plan a presentation which will interpret selected aspects of the Penitente cult.*

Plan and construct the special materials necessary for the presentation.

Give the presentation at an all-school assembly.

*Notes on the presentation:

The class should begin the presentation with an introduction to inform the audience of what the *Penitentes* are and how they were important to New Mexico history.

It is best if one or two ceremonies of the *Penitentes* are chosen to present instead of trying to present everything about them. We chose *"El Encuentro"* (The Encounter) and *"Las Tinieblas"* (The Twilights).

For the *encuentro*, slides of a small northern New Mexico town were projected onto the screen to show the actual route of the ceremony. The students were dressed in black in order not to reflect the slides and to add a feeling of shadows. While walking in place on stage, the students appeared to follow the route, even to the extent of turning and winding as the street scenes flashed on the screen. *Alabadas* were sung by another group of students off stage. People, slides and music had to be synchronized.

The *Tinieblas* were also done while slides of *Santos* were projected as the background on the screen. The Stations of the Cross were read by one student, another student would extinguish one of the candles on the candelabra and a slide of a *Santo* would flash on the screen as the noise of rattles, chains, rumbling and pounding came from behind the screen. The presentation ended with a slow procession of *Penitentes* filing out to the sound of a lonely flute. At the end of the procession two students brought the death cart off the stage and out through the audience. Finally, all lights were extinguished and the auditorium was left completely dark.

## EVALUATION

Class participation. Research and written reports. Quiz.

Participation in the presentation.

# Integration of Special Units Into Existing Courses

Some courses lend themselves to the integration of special units into the regular schedule of study. Among those which are most conducive to the creation of special units are social studies, language arts and fine arts. It is sometimes possible to include special units in science courses also, as was done in the instance described here.

| Department | Course | Subject of Study |
|---|---|---|
| Science | Environmental Science | Chaco Canyon |



p. 34 blank

DEPT. **Science**

COURSE TITLE **Environmental Science**

UNIT TITLE **Chaco Canyon**

APPROX. TIME **2 weeks**

## RESOURCE NEEDS

**Instructional materials**

Filmstrips:

*Ecology & Man Series*, Sets 1, 2, 3, McGraw-Hill Films

Field guide prepared by the teacher (see below).

Worksheet prepared by the teacher (see below).

Other instructional materials and resource people needed for this trip are described in the "Chaco Canyon" Unit on page 32.

Students and teachers going on the trip will need camping equipment, food and water. They should plan to spend at least one night on the site.

**Field Guide to Chaco Canyon**

History

The first people were nomadic hunters who gathered wild plants and lived at campsites. 2000 years ago a change occurred. The ancestors of the Pueblos introduced domestic plants—corn, beans and squash. Village life developed. With the development of farming there was spare time for arts and crafts and religious patterns to develop. Social structure became more complex. Over-population resulted. Pines were cut down for houses, wood for fuel. Erosion resulted. The water table dropped. Run-off was great; water became scarce and the people left.

Tree-ring dating:

The life history of almost every tree is revealed by its own cross-section—each year's growth being recorded by a new ring. If any given year has been one of scanty rainfall, the particular ring for that year will be relatively thin and conversely, if the rainfall has been abundant, there will be a corresponding increase in thickness of the annual ring. Periods of drought or excessive moisture, it has been learned, tend to repeat themselves at fairly regular intervals resulting, thus, in a more or less orderly sequence of thick and thin annual rings which do not vary to any marked degree in all the trees of any one district.

Certain of these ring series possess individual features that quickly identify them no matter in what locality they may be found and these are naturally utilized by the investigator as keys to the problem he is seeking to solve. What is true of living trees is likewise true of dead trees and beams or roofing timbers from prehistoric ruins such as Chaco.

If any overlapping series of annual rings can be discovered, that is, if a given sequence of rings can be found both in a beam from one of the structures and a



## PURPOSES

To acquire an understanding of the importance of ecological principles in the past, present and future.

To practice and refine observation skills.

To realize the consequences of violating ecological principles from first-hand experience.

## OBJECTIVES

Students will cooperate in setting up camp, cooking, cleaning, touring and completing worksheets.

By responding to questions on the worksheets, students will demonstrate an understanding of the factors which led to the exodus from Chaco.

To apply ecological principles in our study of Chaco Canyon.

Specifically:

Relationships among living things and between living things and their environments.

Identification of the biotic and abiotic factors.

Succession in communities.

Energy relationships.

Adaptations to environment.

Man's role in upsetting ecological balances.

## STUDENT ACTIVITIES

**Pre-Trip Activities**

Visit the Chaco Center at the University of New Mexico to become acquainted with the activity and studies going on at Chaco Canyon.

View *Ecology and Man Series* of filmstrips.

Discuss ecological principles:

Introduction to Ecology
Change in Ecosystems
Energy Relationships
Habitats and Niches
Populations and Biomass
Adaptations to Environment
Man-managed Ecosystems
Management of Water
Management of Soil
Ecology of Farming
Competitive Land Uses
Human Ecology

Identify the most common plants and animals found at Chaco.

tree still living, it will be possible to date the former with reasonable exactness.

Questions not fully answered: Did forests once grow in what are now desert communities? Were former forests exhausted in the construction of the Chaco village or has the climate so changed with the passing of years as to have blotted out the forests and to have checked all subsequent attempts of nature to replace the trees that were?

Fauna and flora of Chaco Canyon

Antelope, American Pronghorn (Antilocapra americana)
Badger (Taxidea eaxus)
Bear, Grizzly (Ursus horribilis)
Beaver (Castor sp.)
Bison (Bison bison)
Bobcat (Lynx rufus)
Cottontail Rabbit (Sylbilagus auduboni)
Coyote (Canis latrans)
Deer, mule (Odocoileus hemionus)
Dog (Canis familiaris)
Elk (Cervus canadensis)
Fox, red (Vulpes, sp.)
Fox, gray (Urocyon cinereoargentus)
Mountain lion (Felis concolor)
Mountain sheep (Ovis canadensis)
Porcupine (Erethizon sp.)
Prairie dog
Wood rat (Neotoma mexicana)

Fauna today:

Mule deer
American pronghorn antelope
Badger
Porcupine
Bobcat
Gray fox
Red fox
Coyote
Prairie dog
Jack rabbit
Cottontail rabbit
Chipmunk
Ground squirrel
Mice
Rats

Flora of Chaco Canyon

The flora of Chaco Canyon is not of great abundance nor wide diversification. Three superficial groups of vegetation are apparent:

a) Annuals, such as tumble mustard and water leaf which spring up quickly after the frost has left the ground, flower and die by mid-June.
b) During this same period many of the perennial herbs, as the penstemon and larkspurs, and most of the shrubs, flower while others of this type do not flower until after the storms of midsummer.
c) Lastly, the trees and larger shrubs have until recently formed but a small part of the natural scene and have been confined to sheltered breaks and the higher parts of the mesas.





Plan and carry out preparations for the trip, appointing committees to be responsible for group equipment, food, water, fire and transportation.

Read and discuss the field guide in class.

**Field Trip Activities**

Set up camp.

Organize activities of the committees for cooking, cleaning.

Hike through the canyon.

Complete worksheets.

Take pictures.

Use field guides.

Tour the ruins.

Collect soil samples.

Collect water samples.

**Post Trip Activities**

Discuss trip activities.

Complete worksheets.

Prepare a presentation using pictures taken at the site.

Conduct soil tests.

Analyze water samples.

Role play the following situation:

Half the class will represent the people of Chaco Canyon living in the thriving year of 1000 A.D.

The other half will represent people of today who have turned the clocks back to 1000 A.D. and are going to Chaco to give advice about man's effects on the environment.

The people of Chaco are going to resent this since they need shelter and warmth.

The visitors will need to defend their position as well as come up with alternative plans.

Develop a slide presentation comparing man's misuse of his environment today, and Chaco Canyon as an end of man's misuse.

**Chaco Canyon Worksheet**

1. How does the cutting of trees affect the availability of water?
2. What is the significance of tree dating?
3. What might high infant mortality rates indicate?
4. Make a list of all the factors which would be clues for reconstructing in writing what Chaco Canyon was like 1000 years ago.
5. Based on the above clues describe how you think Chaco Canyon was 1000 years ago.
6. List and describe the possible factors which led to the abandonment of Chaco Canyon.
7. List and describe the biotic and abiotic factors at Chaco (in general).
8. What, if any, are the evidences of succession at Chaco Canyon?
9. What are the limiting factors at Chaco? List.
10. What are the prominent colors of the flowers at Chaco?
11. How many different wildflowers did you see? Name at least 4.
12. How many different kinds of trees did you see? Name 2.

Canyon floor

The canyon floor is dominated by:

- black greasewood
- saltbrush
- sagebrush
- rabbitbrushes

The exposed soil of the canyon varies from poorly drained areas of clay with a high percentage of alkalinity to sandy, well-drained fanes at the outwash of side canyons. These soils support a variety of grasses:

- sideoats grama
- blue grama
- broom grasses
- wildrye
- Indian ricegrass
- New Mexico featergrass
- bentgrass
- common reed
- tumbling Russian thistle

Trees (confined mainly to the arroyo bed):

- narrow leaf cottonwood (Populus angustifolia)
- lanceleaf cottonwood (Populus acuminata)
- Fremont cottonwood (Populus fremonti)
- coyote willow (Salix exigua)
- peachleaf willow (Salix amygdaloides)
- five-stamen tamarisk (Tamarix pentandra)

Intermediate Zone

Between canyon floor and mesa top lies an intermediate zone:

- Eriogonum, wild buckwheat
- Tumbleweed
- Sandwort
- Larkspur
- Golden corydalis
- Tumble mustard
- Locos
- Flax
- Evening primroses
- Milkweed
- Physalis or ground cherry
- Indian paintbrush
- Penstemons

Upper Mesa

- Yucca
- Golden currant
- Cliffrose
- Common chokeberry
- Wild olive
- Pinyon
- Juniper



13. How many different kinds of birds did you see? Name 2.
14. How many different kinds of animals did you see? Name 4.
15. From the above lists, chart at least two possible food chains.
16. Would you describe the ecosystem at Chaco Canyon as a stable or unstable one? Explain.
17. What kinds of things is the Forest Service doing to stabilize the ecosystem at Chaco? Interview one of the Rangers.
18. Find a log—count the number of rings. Sketch the rings to indicate times of drought and plentiful rain.
19. Take water and soil samples.
20. What is the overall lesson to be learned from Chaco Canyon?

# Special Events with Pluralistic Emphasis Encompassing Part or All of the School

Throughout the school year special events and holidays are celebrated as part of Menaul's total program. Each year brings together a different group of students and staff who leave their individual mark on the community. During the 1975-76 academic year Menaul celebrated five major events which involved the entire school population: Black Heritage Day, Lunar New Year, Christmas, a Pow-Wow and Mini-Course Week.

Preliminary planning on each major event was begun during the August staff meeting. Those teachers who wanted to help sponsor one of the special activities discussed their ideas with the principal and selected the appropriate dates. Resource persons were then identified who could help with the planning and completion of the event.

| Event | Time | Content |
|---|---|---|
| Lunar New Year Celebration | One day in January-February (varies each year according to the lunar calendar) | Variety of mini-courses about Asian culture in which all students participate |
| Mini-Course Week | One week in March | Regular classes are suspended to permit students & staff to participate in a variety of mini-courses |
| Black Heritage Day | One day in April | Assembly program for school, special displays, speakers for classrooms |
| Pow-Wow | One evening, October-May (may be held any time) | Program of dancing, singing and fellowship for and by Native American groups |
| Christmas Program | December | Music program in celebration of Christmas |

DEPT. **Humanities**

SPECIAL EVENT: **Celebration of the Lunar New Year**

APPROX. TIME **1 day**

## RESOURCE NEEDS

Instructional materials

Books:

Gaer, Joseph, *Holidays Around the World*, Boston, Mass.: Brown & Co., 1953.

*Nagel's Encyclopedia-Guide: China*, Geneva, Paris, Munich: Nagel Publishers, 1968.

Hahn, Emily, *The Cooking of China*, New York, N.Y.: Time-Life, 1964.

Film:

*The Seven Samurai*

Special materials:

Small red envelopes, chopsticks

**People**

Consultants to teach a one-hour session in each of the following areas: calligraphy, brush stroking, *Ikebana*, Japanese paper show, Asian music, boxing, Asian religions, *origami*, dress and customs of an Asian country.

## CONCEPTS

The lunar calendar is used to measure time by people living in Asia.

Lunar New Year occurs about one month later than solar New Year.

The dragon is a traditional symbol of good luck, strength and prosperity in Chinese culture.

Everyday activities such as writing and calisthenics have aesthetic qualities in Asian cultures.

Every culture celebrates important holidays in ways which are appropriate to that heritage.



## PURPOSES

To learn something about the customs of Asia.

To become sensitive to the cultures of others.

To reinforce the cultural heritage of students of Asian origin.

To participate in activities traditionally used to celebrate the Lunar New Year.

## STUDENT ACTIVITIES

Register for one special class in Asian studies the week before the Lunar New Year.

Receive small red envelopes on the morning of the celebration and hear an explanation of Chinese customs associated with the New Year.

On Lunar New Year regular classes are suspended for one afternoon and students attend a special class of their choosing which introduces them to some aspect of Asian culture such as calligraphy, brushstroking, *orgami*, music and religion.

Eat with chopsticks at the noon meal on the day of the celebration.

See the film, *The Seven Samurai*, or another film which depicts some aspects of Asian culture.

Participate in a culminating activity which includes a dragon, noisemakers and fireworks.

## EVALUATION

Student and staff participation in the special activities.

## ADDITIONAL RESOURCES NEEDED FOR FURTHER UNITS

Research:

Information on New Year's customs of other Asian countries, such as Japan, Viet Nam, Korea, Burma, Thailand.

Bibliography of outstanding Asian and Asian-American literature which can be made available to teachers at the beginning of the school year.

SPECIAL EVENT: **Mini-Course Week**

APPROX. TIME **1 week**

**PURPOSES**

To provide an opportunity for both students and staff to participate in special classes and activities.

To learn new skills.

To visit interesting sites in Albuquerque, in New Mexico and in other parts of the U.S.

To be exposed to a variety of professions and occupations.

To learn something about themselves and others in a non-academic setting.

## RESOURCE NEEDS

**Persons**

Consultants to give demonstrations of specific skills, to teach intensive classes varying in length from 1½ hours to 1 week, to take students to interesting sites off campus, to arrange for special activities and to take students on trips of 1-5 days.

Staff members to teach special courses, to assist resource persons and to accompany students on trips.

(All students and staff members are asked to participate. No grades or credit are given for any activities).

## SCHEDULE OF ACTIVITIES

# MINI-COURSE WEEK ACTIVITIES

**March 8-12, 1976**

### Monday

| Overnight trips Day-long trips | Half-day activities | 1½ hour activities |
|---|---|---|
| Carlsbad Caverns National Park<br>Sun-Wed<br>Ski Trip to Purgatory, CO<br>Sun-Wed<br>Snowshoeing Trip to Truchas, NM<br>Sat-Mon | **9-12**<br>Los Lunas Hospital & Training School<br>Tour of UNM<br>Coronado Monument<br>Community Survey<br>Teacher aides<br>**1-4**<br>Fishing<br>Hiking at Petroglyph Park<br>Trip to zoo<br>Knitting, crocheting, etc.* | **9-10:30**<br>Woodworking*<br>Self-awareness*<br>Candymaking*<br>**10:30-12**<br>Leatherwork*<br>Music listening*<br>Yoga*<br>**1-2:30**<br>Drawing*<br>Career Enrichment<br>Popcorn and games*<br>Yearbook*<br>**2:30-4**<br>Coed football*<br>Softball*<br>Drawing* |

### Tuesday

| Overnight trips Day-long trips | Half-day activities | 1½ hour activities |
|---|---|---|
| **8-5**<br>Bandelier Nat'l. Monument | **9-12**<br>Tour Technical-Vocational Institute<br>Tour Albuquerque<br>Community Survey<br>Teacher aides<br>**1-4**<br>Trip to Madrid, N.M. (ghost town)<br>Fishing<br>Hiking<br>Movie* | **9-10:30**<br>Woodworking*<br>Sewing*<br>Drawing*<br>Candymaking*<br>Trials at courthouse<br>Career Enrichment Center<br>**10:30-12**<br>Leatherwork*<br>Spanish meal*<br>Music listening*<br>**1-2:30**<br>Springer Truck Plaza<br>Origami*<br>Drawing*<br>Computer games*<br>Yearbook*<br>**2:30-4**<br>Swimming<br>Softball*<br>Drawing* |

## Wednesday

| Overnight trips<br>Day-long trips | Half-day activities | 1½hour activities |
|---|---|---|
| **7-5**<br>Tour of northern N.M.<br>**7-5**<br>Los Alamos, N.M.<br>**9-4**<br>Coronado Monument, Museum | **9-12**<br>Plane ride<br>Sandpainting*<br>Community Survey<br>Teacher aides<br>**1-4**<br>Fishing<br>Trip to zoo<br>State Basketball Tournament | **9-10:30**<br>Montessa Park Detention Center<br>Woodworking*<br>Sewing*<br>Self-awareness*<br>**10:30-12**<br>Leatherwork*<br>Stock market*<br>Yoga*<br>Choctaw meal<br>**1-2:30**<br>Sandia Labs<br>Drawing*<br>Movie*<br>Yearbook*<br>Drawing*<br>Basketball*<br>Tour, Southwestern Indian Polytechnic Institute<br>Interior decorating* |

## Friday

| Overnight trips<br>Day-long trips | Half-day activities | 1½ hour activities |
|---|---|---|
| **9-4**<br>Bike Hike | **9-12**<br>Indoor plants*<br>Teacher aides<br>Community survey<br>Basketball tournament<br>**1-4**<br>Rio Grande Hike<br>Basketball tournament | **9-10:30**<br>Woodworking*<br>Sewing*<br>Self-awareness*<br>Beadwork*<br>Surprise*<br>Career Enrichment Center<br>**10:30-12**<br>Leatherwork*<br>Yoga*<br>Museum of Albuquerque<br>French meal*<br>**1-2:30**<br>Yearbook* |



*events held on campus

## Thursday

| Overnight trips<br>Day-long trips | Half-day activities | 1½ hour activities |
|---|---|---|
| **8-5**<br>Gran Quivira National Monument<br>Tour of historic sites—Santa Fe, NM | **9-12**<br>Tram ride*<br>Community survey<br>Teacher Aides<br>Basketball tour<br>**1-4**<br>Hiking<br>Picnic in mountains<br>Afternoon in Old Town<br>Trip to Madrid (ghost town)<br>Basketball tour<br>Movies* | **9-10:30**<br>Woodworking*<br>Sewing*<br>Candymaking*<br>Trials at courthouse<br>Career Enrichment Center<br>**10:30-12**<br>Leatherwork*<br>Tour of Telephone Co.<br>Lebanese meal<br>**1-2:30**<br>Drawing*<br>Beadwork*<br>Yearbook*<br>Softball*<br>Swimming<br>Drawing*<br>Interior decorating* |

**Week-long trips**

Trips combining education, volunteer service and site-seeing, with groups of 2-8 students:

- Cameron House, Chinatown
  San Francisco, CA
- Hillcrest Family Services and the University of Dubuque
  Dubuque, IA
- Resthaven Mental Health Center
  Los Angeles, CA
- John Hyson Education Center
  Chimayo, NM
- Larragoite Elementary School
  Santa Fe, NM
- Presbyterian Hospital and School of Nursing
  Denver, CO
- McPherson College
  McPherson, Kansas
- Delta-Divine Savior Larger Parish and Ysleta del Sur Pueblo
  El Paso, TX

DEPT. **Humanities**

SPECIAL EVENT: **Black Heritage Week Assembly**

APPROX. TIME **1 period (45 minutes)**

## RESOURCE NEEDS

**Instructional materials**

Books:

Johnson, James Weldon, *God's Trombones: Seven Negro Sermons in Verse*, New York, N.Y.: Viking Press, 1975.

*Afro-American Authors* (anthology), Dallas, Tex.: Houghton-Mifflin, 1972.

Film:

*The Autobiography of Miss Jane Pittman*

Special materials:

Artifacts, art objects and other materials illustrative of the heritage of Black Americans or a black nation.

**People**

Members of the Black Student Union, UNM

Members of the Afro-American Club, Manzano H.S.

Dramatic readers, singers and dancers

Menaul High School students

Menaul drama, music and media personnel

## CONCEPTS

The cultural heritage of Black America results from the blending of African language and customs with the experience of slavery and discrimination in the U.S.

Humor can be used to convey tragic sentiments and experiences.

Humanistic and artistic expression are both culture-specific and universal.



## PURPOSES

To become aware of some aspects of the culture of Black Americans.

To celebrate Black Heritage Week in a way meaningful to all students and staff.

To give talented Black students an opportunity for self-expression within the context of their own cultural heritage.

## STUDENT ACTIVITIES

Students working with school media personnel will plan and prepare exhibits for showcases, bulletin boards, etc. which express the art and culture of Black America or a black nation.

Students participating in the assembly plan and research the program, choosing a theme and gathering materials and/or persons that will effectively express their ideas.

## ADDITIONAL RESOURCES NEEDED FOR FURTHER UNITS

Persons who can serve as resources for the classroom in the areas of oral history, sociology, music, etc.

Research:

Black settlers in New Mexico in the 19th and early 20th centuries.

SPECIAL EVENT: **Pow Wow**

APPROX. TIME **1 evening**

## RESOURCE NEEDS

**People**

Announcer who is experienced in assisting at Pow Wows

Musicians and singers

Members of the Albuquerque Intertribal Indian Council

## CONCEPTS

A Pow Wow is a social occasion at which Native Americans gather to dance, sing and enjoy fellowship.

Members of many tribes come together at a Pow Wow.

Many dance contests and special events take place at a Pow Wow.

## PURPOSES

To provide an opportunity for students and staff to watch and participate in a traditional Indian social event.

To become acquainted with the customs of Native Americans.

## STUDENT ACTIVITIES

Attend Pow Wows given by other schools and groups. (During the school year there is a Pow Wow almost every weekend in the central New Mexico area. Every year in June the Albuquerque Indian School hosts a Pow Wow lasting several days.)

Work with a sponsor or someone who has had experience in planning and carrying out Pow Wows.

Form committees to plan the Pow Wow and begin making preparations two months before the event is to occur.

Publicity—contact other schools, councils and clubs to invite singers, drums and dancers.

Program—choose a date which does not conflict with other Pow Wows in the area. Plan the program, including competitions, special dances, raffles, etc.

Arena—make arrangements for the location (indoor or outdoors). Plan the seating, public address system, tickets, parking and dressing rooms for dancers. Appoint persons to act as hosts and hostesses.

Musicians—contact specific persons to serve as the announcers, drums, singers and head dancers.

Food—plan and arrange for the preparation and serving of food and drink before the Pow Wow. Prepare and sell food and drink during the Pow Wow.

On the night of the Pow Wow it is customary to serve dinner to the participants. Since people often come from long distances, it may be advisable to provide overnight accommodations.

DEPT. **Interdepartmental: Music, Christian Education and Drama**

SPECIAL EVENT: **Christmas Program**

APPROX. TIME **1 evening**

## PURPOSES

To present music from different nations reflecting customs, style, costumes, and beliefs.

To try as much as possible to use participants within the school community to provide their own indigenous music.

To gain musical, choral and dramatic skills through the presentation of a Christmas program.

## RESOURCE NEEDS

**Instructional materials**

Books:

Ehret, Walter (music arrangements) & Evans, George K. (translations and notes), *The International Book of Christmas Carols*,, Englewood Cliffs, N.J.; Prentice-Hall, Inc., 1963.

*The Bible*, from which Scripture was used for the Christmas story.

Special materials:

Costumes, candles, manger, Santa Lucia wreath, musical instruments (guitars, flutes, bells, piano).

**People**

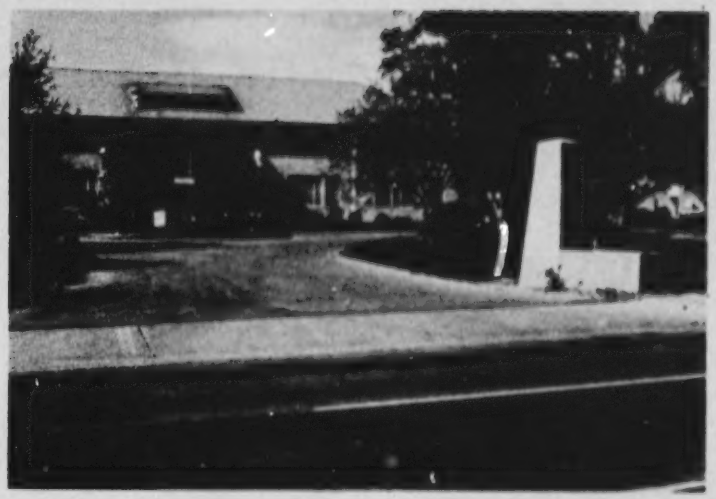
Consultants to advise on specific Christmas customs in Sweden, Germany, France, England, Spain, Italy, Czechoslovakia, Mexico, Puerto Rico, New Mexico, the Navajo Reservation and Pakistan.

Student and staff participation for program.

## STUDENT ACTIVITIES

Christmas songs were provided by the following persons: the chorus and chorus ensembles, the French Class, the staff singing group, the children's choir from a local church, individual singers from Haiti, Pakistan, Czechoslovakia and New Mexico, the school band, the handbell choir and individual guitarists and flautists.

The audience also sang familiar Christmas carols including "Silent Night" in four languages simultaneously, according to the language which the singer knew.



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# APPENDIX A

## The Current and Emerging Needs and Issues 1975-1976

**August 1975**

Menaul School recognizes its responsibility in the development of Christian social and moral growth, as well as the educational development of its students. Such development is not restricted to specific geographical areas or cultural background. The school further recognizes that the community served shares in the above responsibility of developing moral and social concepts, and of providing a large portion of the financial resources.

Menaul School aims to develop a wholesome Christian philosophy of life within the context of a solid secondary school curriculum. This secondary curriculum must be varied and challenging if it is to allow a student to move toward a sense of achievement in the student's search for identity regardless of the student's academic abilities or vocational plans. The school takes into account the existence of individual differences in its annual planning of programs, activities, curriculum, and staffing.

The secondary school program at Menaul, although serving among a concentrated population of Spanish-surnamed peoples and Native Americans, also serves a variety of people from throughout the United States and the world. Cultural and political conditions serve to make Menaul School a unique laboratory setting where social barriers and parochial prejudices can be conquered. The Southwestern communities have long been victims of these pressures, and at Menaul young people are placed in a living situation where young friendships develop into life-long alliances which serve to challenge in a strong positive effort the other debilitating societal forces.

In addition, the United States Commission on Civil Rights reports on Mexican-American education as follows in the February 1974 Report, page 182:

> "To understand fully the dimensions of the educational problems facing Mexican-Americans in the Southwest, assume that these problems did not affect only Mexican-Americans, but all students generally.
>
> "Forty per cent of all students in the Southwest would fail to graduate from high school.

"Three of every five 12th graders in the Southwest would be reading below grade level.

"Sixteen per cent of all students in the Southwest would be required to repeat the first grade for failure to perform at an acceptable academic level.

"In the face of so massive a failure on the part of the educational establishment, drastic reforms would, without question, be instituted, and instituted swiftly. These are precisely the dimensions of the educational establishment's failure with respect to Mexican-Americans. Yet little has been done to change the status quo — a status quo that has demonstrated its bankruptcy.

"Not only has the educational establishment in the Southwest failed to make needed changes, it has failed to understand fully its inadequacies."

In order to meet the challenges pointed out in the reports of the Civil Rights series, Menaul School provides an individualized educational program. Student, faculty, trustees and alumni committees review our course offerings annually. The teaching staff provides alternative opportunities for students to complete their courses. In addition, a strong home-school relationship is established by student activities (sports, Gospel Team, and special week-ends), staff visits to homes and Parents' Days.

Based on this statement of commitment to meet the educational issues of our student body, the Menaul School staff has identified the following Current and Emerging Needs and Issues for 1975-76.

I. The need is to implement the adopted philosophy, program and objectives adopted by the Menaul School Board of Trustees on August 3, 1974.

II. The need is for physical development.
   - A. Land Development as an income resource for operational expenses.
   - B. Physical Plant Development.
     1. Construction of new dormitories.
     2. Construction of a physical education facility.
     3. Better guest facilities.
     4. Renovation of old facilities.
        - a. Heating and cooling systems.
        - b. Classroom facilities and equipment.
          1. Furniture
          2. Books
          3. T-V Equipment

4. Dormitory recreational equipment
5. Dormitory furnishings

c. Adequate equipment for serving area in kitchen.

C. Staff Recruitment (Present and Additional).
1. Teachers, Dormitory, Support — hiring of qualified personnel to carry out proposed programs.
2. Maintenance staff for better stewardship of our facilities.
a. Plumbers
b. Electricians
3. Qualified psychologist to serve students and staff.

D. Continuing need for greater publicity or advertisement of Menaul to the immediate community of Albuquerque.

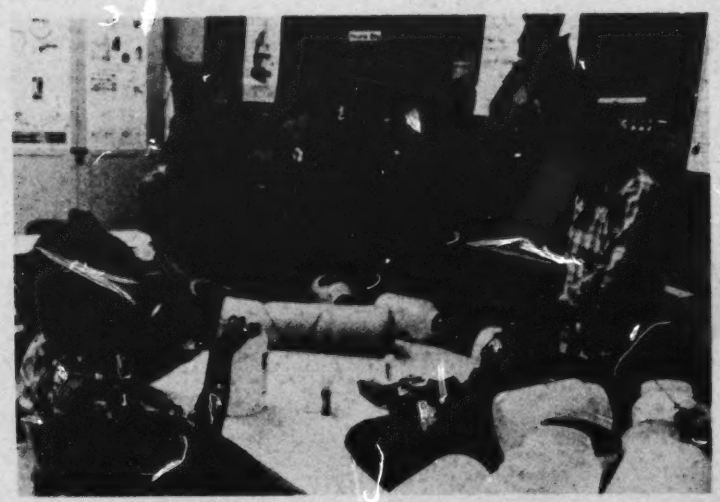
III. The need is for personal development.
A. Staff Development (Administration, Support, Teaching).
1. Maintenance of excellence in professional activities.
2. Improvement of staff inter-relationships.
a. Development of staff unity.
b. Improvement of staff-student relationship.
c. More humanistic classroom approach.
3. More sharing in total school program.
4. Inter-communication among staff.
a. Improve staff and administration relations.
b. Improve staff and trustee relations.

B. Student Development.
1. Improvement of student responsibility, accountability, and capability.
2. Development of personal worth.
3. Development of stewardship towards school property.

IV. The need is for community relationships.
A. Closer communications between parents of current students and Menaul community and staff.
B. Need to establish and cement continuing relationships with the total extended Menaul family.
C. Interaction of Menaul with total community.
D. Better integration of Day Students into Menaul program.

V. The need is for program development as we utilize our resources.
A. Financial Resources.
1. Making the program attractive to clients with paying capability.
2. Acquiring increased funds for development of program.
3. Conducting a budget review.

B. Human Resources.
1. Community involvement with program.
2. Expanded counseling service.



C. Curriculum Resources.
   1. Increased vocational training.
   2. Implementation and encouragement of career education.
   3. Work-Study program.
   4. Continuing education.
   5. Development of existing programs.
      a. Equipment for physical education program.
      b. Instrumental music program.
      c. Resource center development.
         1. Teacher development of multi-cultural materials.
         2. Acquisition of multi-media materials.
   6. Drama.
   7. Student program.
      a. Volunteer services in community.
      b. Work/Study program in community.
      c. Recreation
         1. Creative
         2. Self-initiated
         3. Student center
         4. Intramural program
   8. Multi-cultural program.
   9. The setting of academic st[illegible]rds with consistent demands.
   10. [illegible]eparation of syllabi for each course
   11. Orientation program for students.
      a. Dormitory
      b. Academic
      c. General Information
      d. Life Orientation

# APPENDIX B

## ENGLISH IV

**Course Description** In depth study of the literature of many cultures based on the question, *What is man?* Development of vocabulary, formal composition skills, test taking skills, and research skills will be stressed.

**Methods**
- Class discussion
- Group discussion
- Activities such as debates, mock trials, role playing, panels
- Speakers
- Trips to plays and movies
- Quizzes and essay tests
- Creative projects incorporating art and music
- Assignment of a research paper and a variety of other papers
- Independent study projects

**Texts** None specified (see the following course outline)

**Purpose** To broaden the student's experience with literature and to improve his thinking, speaking, reading, and writing skills

**Objectives** Students are to:
- develop a response to the questions: What is man? What are his conflicts? How are the answers to these two questions the same and different as they appear in the literature of various cultures?
- expand their relationship with literature by reading many works, both classic and popular, of their own as well as the teacher's choosing
- demonstrate vocabulary growth
- demonstrate competence in all types of formal writing
- demonstrate competence in research techniques
- demonstrate improvement in ability to express ideas both in writing and orally

**Grading Policy** Grades will be assigned on a "10 point" basis—90-100, A; 80-90, B; etc.

Compositions and other written assignments will be assigned grades only when they are successfully completed. Unsatisfactory work will be returned for correction and improvement.

# COURSE OUTLINE
# ENGLISH IV

## OBJECTIVES

The student will demonstrate his or her ability to:

1. Restate in his or her own words, in both written and oral form, the ideas expressed by the authors whose works are read.
2. Express his or her own ideas with regard to the concepts presented by each of the authors read.
3. Define and identify major literary techniques and types of literature.
4. Identify a concept running through three or four novels based on a similar topic and show, in writing, how the concept is developed.
5. Identify and discuss concepts answering the question, What is man?, as they appear in the literature of various cultures.
6. Develop and carry out an independent study project.
7. Define and use in writing a specified set of vocabulary words.
8. Prepare thesis statements on which his or her formal writing will be based.
9. Develop two level outlines which will be used as the basis for all formal writing.
10. Prepare a research paper.
11. Demonstrate competence in the use of the library.
12. Demonstrate knowledge of grammar, usage, and syntax.

## CONTENT

I. Literature of various cultures dealing with the question: What is man?
   - A. Physical
   - B. Community or alone
   - C. Good or evil
   - D. Choice or predetermination
   - E. Self knowledge
   - F. Mutability-death
   - G. Love

II. Literature of various cultures dealing with the question: What are the basic conflicts of man?
   - A. The self and others
   - B. The self and society
   - C. The self and nature
   - D. The self, God, and the Church
   - E. The self and the school

III. Individual student and class developed concepts about the similarities and differences among people of different cultures as they appear in literature.

IV. Advanced instruction in the writing of formal thesis based papers, developed from an outline.

V. Instruction in advanced vocabulary development.

VI. Instruction in the preparation of a research paper.

VII. Instruction in the preparation of a formal paper built on a thesis derived from the reading of three or four major works of literature.

VIII. Practice and instruction, as needed, in the use of the library.

IX. Individual instruction as needed in principles of grammar, usage, and syntax.

## LEARNING ACTIVITIES

I. Required readings for all students:

*Brave New World*
*Romeo and Juliet*
*Pygmalion*
*Bless Me, Ultima*
*Don Quixote* (selections)
*Siddhartha*
*Oedipus the King, Antigone*
*An Enemy of the People*
*Master and Man*
*The Jungle*
*The Chosen*
Selections of poetry, short stories and drama representing China, France, Spain and Mexico.
Selections from each major period of English literature.
Selections from *Beowulf*
Selections from *The Canterbury Tales*
Selections from Shakespeare's sonnets
Selections from *Paradise Lost*
An 18th century novel
Victorian poetry: Browning, Hardy

II. Seven to ten readings to be chosen for individualized study from the following list

| Authors: | |
|---|---|
| Baldwin | Malamud |
| Bronte | Momaday |
| Buck | Orwell |
| Dickens | Potok |
| Hemingway | Steinbeck |
| Hess | Trumbo |
| Huxley | Zola |

**Novels:**
*Laughing Boy*
*The Man Who Killed the Deer*
*People of the Valley*
*When the Legends Die*
*Chicano*
*Black Like Me*
*Native Son*
*Black Boy*
*Black Elk Speaks*

III. Individualized study projects in which the student reads literature he or she chooses from a list of 200 approved titles (*Hooked on Books* and *Books and the Teenaged Reader* provide the bases for the list), writes both formal and informal papers, and prepares creative projects. During the individualized units all class time is devoted to reading, writing, and preparation of projects on the student's part and individualized instruction in composition, vocabulary, grammar, etc. for students who need special help on the teacher's part. Students are encouraged to average one book and one written assignment per week plus a creative project based on their reading. These individual units generally run for three weeks.

IV. Preparation of creative projects based on literature, read in an individual study unit, for example:
   - Writing of short stories, poems, plays
   - Preparation of a series of posters, mobiles, sculpture or other art works
   - Preparation of song lyrics and music
   - Creative dance project
   - Drama cuttings

V. Preparation of formal and informal writing assignments

VI. Preparation of drama cuttings

VII. Debates and panel discussions

VIII. Class and small group discussions

IX. Background lectures

X. Tests and quizzes, vocabulary games

XI. Movies:
   - *Gone With the Wind*
   - *The Cid*
   - *A Doll's House*

XII. Field trips:
   - Production of *Romeo and Juliet*
   - Jewish Synagogue
   - UNM Library

# APPENDIX C

## GUIDELINES FOR EVALUATING TEXTBOOKS

TITLE OF BOOK _____

AUTHOR(S) _____

PUBLISHER _____ DATE _____

1. Inclusion—Are Mexican Americans included? 0 1 2 3
   - 0 = Missing or insignificant
   - 1 = Some attention given
   - 2 = Considerable attention given
   - 3 = Major attention given this category

2. Inclusion—Are Native Americans included? 0 1 2 3
   - 0 = Missing or insignificant
   - 1 = Some attention given
   - 2 = Considerable attention given
   - 3 = Major attention given this category

3. Inclusion—Are Black Americans included? 0 1 2 3
   - 0 = Missing or insignificant
   - 1 = Some attention given
   - 2 = Considerable attention given
   - 3 = Major attention given this category

4. Inclusion—Are Asian Americans included? 0 1 2 3
   - 0 = Missing or insignificant
   - 1 = Some attention given
   - 2 = Considerable attention given
   - 3 = Major attention given this category

5. Balance—Are negative and positive aspects treated accurately? 0 1 2 3
   - 0 = Missing or insignificant
   - 1 = Some attention given
   - 2 = Considerable attention given
   - 3 = Major attention given objectivity

6. Validity—Are topics factual and consistent? 0 1 2 3
   - 0 = Missing or insignificant
   - 1 = Some attention given
   - 2 = Considerable attention given
   - 3 = Major attention given clarity of presentation

7. Concreteness—Are contributions clearly stated? 0 1 2 3
   - 0 = Missing or insignificant
   - 1 = Some attention given
   - 2 = Considerable attention given
   - 3 = Major attention given compactness of facts

8. Unity—Are topics an intrinsic part of the text? 0 1 2 3
   - 0 = Missing or insignificant
   - 1 = Some attention given
   - 2 = Considerable attention given
   - 3 = Major attention given relatedness of materials

9. Comprehensiveness—Are topics multicultural? 0 1 2 3
   - 0 = Missing or insignificant
   - 1 = Some attention given
   - 2 = Considerable attention given
   - 3 = Major attention given pluralism

10. Realism— Are distortions and biases avoided? 0 1 2 3
    - 0 = Missing or insignificant
    - 1 = Some attention given
    - 2 = Considerable attention given
    - 3 = Major attention given realism

Evaluator(s) _____

# APPENDIX D

Media Production Services

**Production Support**

Resource lists for the study of herbs and Chaco Canyon
Photo copies of periodical articles for staff and students
Transparencies on New Mexico wills, clothing of New Mexico, Old Santa Fe
Taped folk talks and music
Slide sets for staff and students
Student-made slide-tape presentation on the early history of Albuquerque for the NM-NEA convention exhibit
Environmental newsletter

**Picture File**

Dry mounted and laminated materials

**Special Exhibits**

*Christmas in New Mexico* — mounted pictures, books, magazine articles, Christmas tree with chiles, recorded music of *Las Posadas*
*Dominguez-Escalante Trail* (loan from N.M. Bicentennial Committee)
*Lunar New Year* — Chinese kites
*Prominent Hispanic Americans* — poster display

**Display Case**

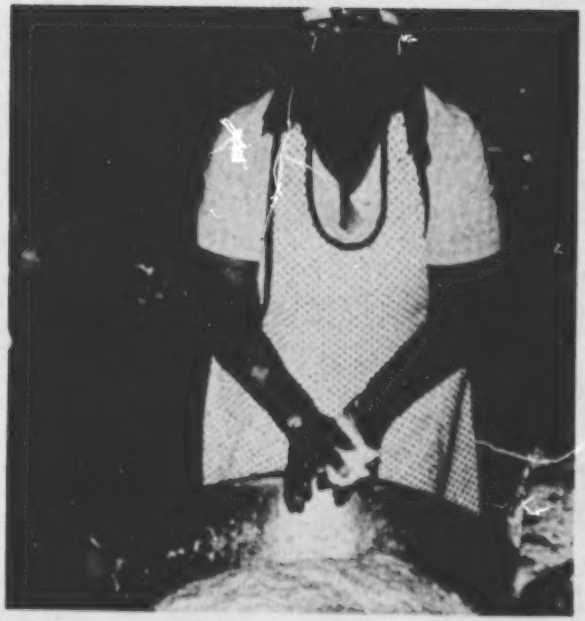
*Indian Jewelry*, other Native American crafts by art students
*"I Will Fight No More Forever"* — books, photos, realia in connection with the T.V. program on Chief Joseph
*Lunar New Year* — art objects, articles of clothing from Asia
*"ABC"* — children's books by Children's Literature Class, in a variety of languages
*"Haiti"* — display items brought by a student from her Haitian mother
*"Families"* — photos of families from a variety of cultures, for Parents' Day
*Laura Gilpin Photographs* — original photos depicting the Navajos and southwestern scenes, loaned by a teacher
*The Thirteen Original Colonies* (in three sections) — photos, maps, mounted pictures, with some attention to the ethnic groups who make up their population today
*Christmas* — ornaments, *nacimientos*, creches from every culture represented at Menaul

**Bulletin Board**

*Calendars* depicting the history and prominent leaders of Black American Mexican American and Native American cultures
*"Black Americans"* — photo essay
*News articles* on many cross-cultural topics with special attention to Iran, Japan and Taiwan

**Countertop Displays**

Exhibits on particularly pertinent topics, such as Martin Luther King's birthday, the Aztec calendar, etc.



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# APPENDIX E

| Resource Persons | Title, Organization or Area of Expertise |
|---|---|
| Blanch Andrews | Artisan, Anglo pioneer culture |
| Dr. John Aragon | President, New Mexico Highlands University |
| W.J. Atkins | Director, Media Services, Career Enrichment Center, Albuquerque Public Schools |
| Laverne Atkinson | Navajo Culture and Values; CACTI, UNM |
| Cynthia Bell | Choctaw H.S., Philadelpha, Miss. |
| David G. Berger | Hillcrest Family Services, Dubuque, IA |
| Peter Bilan | Curator of Exhibits, Museum of Albuquerque |
| Suzanne DeBorhegyi | Director, Museum of Albuquerque |
| Jan De Vries | People in Mission, UPCUSA, New York |
| Kay Duffy | Japanese culture and values |
| Rev. Noe Falconi | Minister, Los Angeles, CA |
| Juanleandro Garza | Proyecto Verdad, El Paso, TX |
| Shelly Gaunt | Student in Bilingual Education, UNM |
| Beverly Grady | Research Assistant, UNM |
| William Greenbaum | Doctoral Candidate, Harvard University |
| Lloyd Herrera | Principal, Longfellow Elementary School |
| Julia Hudson | John Hyson Education Center, Chimayo, NM |
| Dr. Frank Icle | History Department, UNM |
| Fr. Luis Jaramillo | New Mexico cultural historian |
| Dr. Albert Kudo | Geology Department, UNM |
| Dr. Robert H. Lister | Chief, Chaco Center, UNM |
| Rev. Carlos Lopez | Delta-Divine Savior Larger Parish, El Paso, TX |
| Jimmy Martinez | Medical student, participant in China Exchange |
| Ratana Mekavibul | Thai culture and values |
| Eugenia P. Miller | Doctoral Candidate, UNM |
| Pete Montoya | Alegria Guadalupana, Pueblo, CO |
| Atsuchi Nakagaki | Japanese calligraphy |
| Henrietta Nelson | Navajo culture |
| Hung Nguyen | Vietnamese boxing |
| Jimmy Ning | Chinese culture and values |
| Emelina D. Pacheco | Director, Bilingual Program, Albuquerque Public Schools |
| Bruce Riley | Laguna Pueblo culture and folklore |
| Rose Riley | Laguna Pueblo culture |

| | |
|---|---|
| Ruben Dario Salaz | New Mexico author, historian |
| Ou Mie Shu | Chinese watercolorist |
| Kazuko Stanczyk | Japanese *ikebana* |
| Dr. George Stoumbis | NM State Chairman, NCACS |
| Martha Lucero Talcott | Presbyterian Hospital School of Nursing, Denver, CO |
| Jose Rey Toledo | Pueblo artist |
| Benjamin Vasquez | Bilingual teacher, Larragoite Elementary School, Santa Fe, NM |
| Dora Ortiz Vasquez | New Mexico author, historian |
| Eusebio Vasquez | New Mexico cabinetmaker, storyteller |
| Jan Wobenhorst | National Park Service, Bandelier National Monument |
| Richard Wechter | Woodstock School, India |
| Dr. F.S. Wickman | Director, Cameron House, Chinatown San Francisco, CA |
| Ralph Zotigh | Albuquerque Inter-Tribal Indian Council |

# APPENDIX F

## NUTRIENT CONTENT OF SOME SOUTHWESTERN FOODS

### Tacos
(Yield: 12 tacos)

Ingredients:

- 12 corn tortillas
- 12 oz. ground beef
- 1 small onion
- ½ lb. cheddar cheese
- 1 medium tomato
- ¼ head lettuce
- 1½ cups red chili sauce
- 6 tablespoons lard (assuming 2 teaspoons/tortilla)

| Item | Amount | Calories | Protein | Calcium | Iron | Vit. A |
|---|---|---|---|---|---|---|
| Tacos | 12 | 3779 | 150 gm | 2250 mg | 31 mg | 2738 i.u. |
| Taco | 1 | 315 | 13 gm | 187 mg | 2½ mg | 684 i.u. |

### Enchiladas
(Yield: 6 enchiladas)

Ingredients:

- 6 corn tortillas
- 2 cups chili sauce
- 4 oz. cheddar cheese
- 1 small onion
- 3 tablespoons lard (assuming 2 teaspoons/tortilla)

| Item | Amount | Calories | Protein | Calcium | Iron | Vit. A |
|---|---|---|---|---|---|---|
| Enchiladas | 6 | 1679 | 41 gm | 1194 mg | 14.7 mg | 5194 i.u. |
| Enchilada | 1 | 280 | 7 gm | 199 mg | 2.5 mg | 866 i.u. |

### Pinto Beans
(Yield: 4 cups)

Ingredients:

- 2 cups dry beans
- 2 tablespoons lard

| Item | Amount | Calories | Protein | Calcium | Iron | Vit. A |
|---|---|---|---|---|---|---|
| Beans | 4 cups | 1648 | 92 gm | 540 mg | 25.6 mg | — |
| Beans | ½ cup | 206 | 12 gm | 68 mg | 3.2 mg | — |



### Refried Beans

Ingredients:

- 4 cups cooked pinto beans
- ½ cup lard
- 6 oz. cheese

| Item | Amount | Calories | Protein | Calcium | Iron | Vit. A |
|---|---|---|---|---|---|---|
| Beans | 4 cups | 3328 | 134 gm | 1806 mg | 27.4 mg | — |
| Beans | ½ cup | 416 | 17 gm | 226 mg | 3.4 mg | — |

### Sopaipillas
(Yield: 4 doz.)

Ingredients:

- 4 cups flour
- 4 tablespoons lard
- 1 tablespoon sugar
- 1½ cups milk
- 3 cups lard (assuming 1 tablespoon absorption for each sopaipilla)

| Item | Amount | Calories | Protein | Calcium | Iron |
|---|---|---|---|---|---|
| Sopaipillas | 4 doz. | 7126 | 243 gm. | 450 mg. | 3.2 mg. |
| Sopaipilla | 1 | 148 | .5 gm | 9 mg. | — |

### Flour Tortillas
(Yield: 12)

Ingredients:

- 4 cups flour
- 4 tablespoons lard

| Item | Amount | Calories | Protein | Calcium | Iron |
|---|---|---|---|---|---|
| Tortillas | 12 | 904 | 12 gm. | 18 mg. | 3.2 mg. |
| Tortilla | 1 | 75 | 1 gm. | 2 mg. | tr. |

**Corn Tortillas**
(Yield: 12)

Ingredients:
2 cups *masa harina*

| Item | Amount | Calories | Protein | Calcium | Iron |
|---|---|---|---|---|---|
| Tortillas | 12 | 808 | 20 gm. | 290 mg. | 9.6 mg. |
| Tortilla | 1 | 67 | 2 gm. | 24 mg. | .8 mg. |

**Red Chili Sauce**
(Yield: 2 cups)

Ingredients:
2 tablespoons lard
2 tablespoons flour
4 tablespoons chili powder

| Item | Amount | Calories | Protein | Calcium | Iron | Vit. A |
|---|---|---|---|---|---|---|
| Red Chili Sauce | 2 cups | 402 | 10 | 160 | 8.6 | 3684 |

| Item | Amount | Calories | Protein | Calcium | Iron | Vit. A |
|---|---|---|---|---|---|---|
| Red chili powder | 1 tblsp. | 48 | 2 gm. | 37 mg. | 2 mg. | 921 i.u. |

| Item | Amount | Calories | Protein | Calcium | Iron | Vit. A | Vit. C |
|---|---|---|---|---|---|---|---|
| Roasted Green Chili | 1 lb (8-10) | 123 | 4 gm. | — | 8.3 mg. | 2500 mg. | 699 mg. |

# APPENDIX G

## *CUENTOS NUEVO MEJICANOS*

Cuentos Nuevo Mejicanos *resulted from a special study of regional folklore which was carried on as part of a sociology class taught by Tom Warder and assisted by Shelly Gaunt of UNM. Class members interviewed relatives, friends and each other (three of the versions of La Llorona were recounted by Menaul students) and selected the following tales for the booklet they produced. Collecting stories of the supernatural is fun and it gives us special insights about the cultures of New Mexico — as the* cuentos *illustrate.*

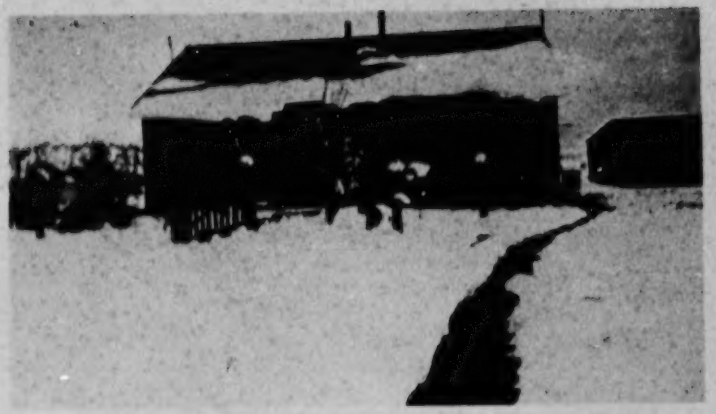
### INTRODUCTION

Woven into the heritage of every people are the legends, tales and fables that reflect their beliefs, their dreams, their fears and their superstitions. These rich and colorful stories may lend themselves as teachers of morals, explanations of the supernatural or simply a way of sharing the humor of everyday life.

Tales are passed on to each generation in oral story form and are seldom written down, some to be forgotten. We at Menaul High School have attempted to capture in written word a sample of New Mexican tales, to be preserved for future generations to enjoy, for they are a precious gift of our heritage. Our collection includes true stories, humorous and children's tales, a fable, and several versions of one well known legend. They are written just as they were told to us with the exception of minor editing. Although most are from the northern New Mexico area, others are representative of the south, even into Mexico.

It is our hope that these *cuentos* will be enjoyed by many and that they will be added to, as every person has some fiber to contribute to our woven fabric.

Tante Vásquez
Roberta Rael
Mark Trujillo
Shelly Gaunt, Instructor, U.N.M.



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## BRUJA DE RIO ARRIBA

En un pueblito de Río Arriba años pasados estaba un hombre casado que mantenía una relación ilícita con otra mujer que era bruja. Su propia mujer le tenía mucho amor y sabía que él también le tenía a ella. Era una mujer muy buena y paciente y esperaba lo que pasara. El hombre pasaba mucho tiempo en la casa de la bruja, su amada. Un día la bruja le dice a su amado "ve a tu casa y traeme los pelos que quedan en el peine cuando tu mujer se peina adelante del espejo, los voy a ocupar para hacer un cordón."

El hombre pensando que su casa estaba lejos mejor esperó y juntó los pelos de la bruja que eran del mismo color que el de su mujer. Saliendo le dijo a la bruja "voy a traer los pelos que me pedistes, ahorita vengo," y se fue él a la plaza y platicó con amigos y conocidos hasta que pasó poco tiempo. Cuando ya se le hizo que había pasado bastante tiempo regresó él a la casa de su amada la bruja con los pelos que el reclamaba eran de su mujer. "Bien" le dice la bruja, "vamos a tejer un cordón" y con los pelos que eran de la bruja tejieron un cordón poco largo. "Lleva este cordón al río y pescas un sapo" le dice la bruja, "y lo amarras donde no pueda comer ni beber y hay lo dejas." Pues el hombre hizo lo que la bruja le mandó, llevando el cordón buscó un sapo y lo amarró donde ni comiera ni bebiera. Con el tiempo la bruja empezó a ponerse mal y el hombre a darse cuenta. Un día la bruja estaba sufriendo mucho y llamó al marido de la otra mujer, porque hacía tiempo que no se arrimaba a verla, y le preguntó de los pelos. "Sí, te di tus pelos y los tejites pa' el cordón ese," le dijo el hombre. La bruja le pidió que fuera a soltar el sapo y el hombre parte de miedo y arrepentido de su relación con la bruja no lo hizo y poco tiempo después se murió esa mujer.

Anónimo

## BRUJA DE RIO ARRIBA

Many years ago in a small community of Rio Arriba, there was a married man who was having an affair with another woman, and she was a witch! His own wife loved him very much and believed that his love for her was very strong. She was a good and patient woman

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and she hoped that it would soon pass. The man spent a great deal of time at the witch's house, and one day the witch said to her lover, "Go to your house and bring me your wife's hairs that fall on the floor as she brushes her hair in front of a mirror. I am going to use them to make a rope."

The man, thinking that his house was much too far, waited and gathered some hairs of the witch for they were the same color as his wife's. As he was leaving, he said to the witch, "I am going to get the hairs you have asked for right away." Instead he went to the plaza and talked with friends and acquaintances for a little while. When he thought that enough time had passed he returned to the witch's house, with the hairs he claimed were his wife's. "Good," said the witch, "we're going to weave a rope," and so with the hairs that were really the witch's they wove a fairly long rope. "Take this rope to the river and catch a toad," said the witch, "and tie it up where it can neither eat nor drink, and there you must leave it." Well, the man did as the witch ordered, taking the rope to look for a toad and to tie it up where it could neither eat nor drink.

In time, the witch became ill and the man realized what had happened. One day the witch was suffering greatly and called for the husband of the other woman because it had been a long time since he had stopped seeing her, and she asked him about the hairs. "Yes, I gave you your own hairs and they were the fibers for the rope," said the man. The witch begged him to free the toad, but the man, out of fear and also repenting for his relationship with the witch, would not do it. Soon after she died!

Translation by Shelly Gaunt

## THE COWBOY THAT CAUGHT A WITCH

In the prairies around Trementina and Solano there lived many witches. When people were traveling in their wagons back and forth visiting each other at night, they used to see lights which they thought were witches. The lights used to jump and skip and enjoy themselves playing on the prairie. The women used to observe them more than the men, as women usually do — so the saying.

One night a cowboy was going home from performing his duties on the ranch. The ranch where he worked was very large and belonged to people who were well-off. They owned many cattle and had many miles of fence to keep up. This particular night the cowboy wasn't

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in any particular hurry. All of a sudden he saw a light not far from the trail he was following. He was young and he still believed the stories he heard about the witches. All of a sudden the light disappeared and he thought it had just gone along the sagebrush, but to his surprise he saw it next to the left side of his face. So he hurried his horse as fast as he would go, but no matter how fast the horse went, the witch was still with him.

Finally, reaching the gate to leave the ranch, he got off his horse to open the gate. The witch stayed right with him. Being a good rider, he remounted his horse quickly and kept him at full speed, but the witch stayed right with him. He was scared to death and did not know what to do. He finally decided to grab the witch with his hand. He caught her! Looking at the object in his hand, he found that what he had been seeing was the band of his hat that had come loose!

Told by Eusebio Vásquez
Chacón, New Mexico

## LA LLORONA

Era una señora que vivía cerca de las montañas por allá en Morelia, Michoacán, México. Ella tenía unos cuantos hijos. Ellos eran pobres y no tenían nada que comer. Sus hijos y ella sufrían mucho, y un día, no soportó más, ver a sus hijos que sufrían. Y se los llevó a todos los niños lejos de donde vivían y en un lago los ahogó a todos y desde ese día, se volvió loca. Y todavía llora por sus hijos.

Contado por Judy Falconi
México D.F., México

There was a lady who lived close to the mountains in Morelia, Michoacán, México. She lived there with her several children. They were very poor and they didn't have anything to eat. Then one day she could not stand to see her children suffer anymore. So she took them to a lake far from their house and drowned them. And from that day on she went crazy and she still cries for her children.

Translation by Tante Vásquez

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## LA LLORONA

Hace siglos, según una leyenda, hubo una mujer cuyo nombre no recuerdo. Ella se casó con un hombre llamado Diego. Fueron contentos al principio de su matrimonio, cuando ella se iba aliviar de su primer hijo. Su marido se encontraba trabajando fuera de la ciudad. Cuando el regresó, el niño ya estaba bastante grande. Así pasó el tiempo, hasta que, en fin, ella se dió cuenta de que él la engañaba con otra mujer. Fue tan grande el odio que le agarró la mujer, que decidió herirlo con lo que él más quería — sus hijos. Así es que hizo un convenio con el diablo; de que le diera un veneno acambio de su alma. Entonces mató a sus hijos y luego ella desapareció y más tarde, durante todas las noches dicen que se oyen la mujer, lamentándose y llorando por sus hijos como también siguió matando a niños, hasta que al fin la encontraron y la quemaron con leña verde.

Contado por Juanita Velásquez
México

## LA LLORONA

This story took place at my aunt's house in Llano, New Mexico. A bunch of people were talking together outside of her house in the early evening. By that house was an old corn field. My uncle was the first to hear the sound and then we saw an old lady in the field crying and moaning. She was white and transparent. She continued walking slowly across the field, crying and moaning. They suspected she was La Llorona; I saw her and I believe it was La Llorona.

Told by Barbara García
Taos, New Mexico

## LA LLORONA

According to Costa Rican legend the Llorona appears to single young men traveling on lonely roads. She appears to them as a beautiful young girl needing a ride. After she gets picked up and they have gone a little way, she turns into an ugly witch and then she devours them (in whatever way that means!).

Told by Edmundo Vásquez
Chacón, New Mexico

## BEWITCHMENT

Matías Archuleta and his family lived on a small ranch in Colorado. One day they were visited by some gypsies that roamed the country. The gypsies asked for a lamb and some other food. Matías was about to give it to them but his wife told him not to because the gypsies were just taking advantage of people. So he told them "No," and for them "to be on their way." Then one of the gypsies asked if she could at least have some water. She entered the house, got a drink of water, then began to chat and make motions with her hands. Before leaving she said that Matías would pay for being so stingy, and that if she could not have the lamb, neither could he.

Within a week Matías and the lamb both got sick. A rash appeared on Matías' nose and on the lamb's leg.

One more week passed and the lamb died, Matías got worse. His wife decided to take him to an abulario (one who cures bewitchments). The nearest one lived about one hundred miles away.

So they went to the abulario. When they got there, the abulario was expecting them; he seemed to know they were going to see him.

He gave Matías some medication that was made out of herbs and other stuff. Matías was to put some on the rash which now covered one fourth of his face.

They returned home and in a couple of days he started feeling better. But one day he put the medication on and it burned and stung him. By that night he felt very bad. Two more days passed before they took him back to the abulario.

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The abulario told him that the person who bewitched him was still around, and had gotten into his medicine and bewitched it again. So he gave Matías new medicine and told him he would have to go and get rid of the witch.

So the abulario went back to the Archuleta ranch. He explained to the family that the witch had to be chased away and that the witch probably knew he was there. That night he stayed up all night, until there was a knock on the door and then he went outside. As he went out Matías got up and went to the window, because he was curious as to what was about to happen.

Matías saw the abulario go into the outhouse; then out of nowhere a woman dressed in black appeared and went into the outhouse. In about half an hour the abulario came back and told Matías he had nothing to worry about, because the witch was gone and would not harm them again.

What happened that night in the outhouse is a mystery except to abularios and witches.

Before the abulario left he told Matías that he as an abulario had it over the witches but he had one weakness, that was drinking. If he would drink and the witches knew it, they could bewitch and kill him. So he had to be very careful. The reason he knew how to cure bewitchments was because he himself was a witch but had changed to helping people. This was another reason witches hated him.

Matías paid him with a lamb and other goods.

Two years later this abulario was found mysteriously dead. Some said that he had been drinking that night and that the witches got to him.

## THE WITCH OF TALPA

One evening in Talpa, New Mexico, when my two aunts were younger, they were walking down the road to visit one of their aunts who also lived in Talpa. They realized it was getting dark and decided to get back home. Their mother would be mad at them if they got back late, but they took their time anyway.

They saw an old lady walking toward them. She was dressed in black. One aunt thought the lady was a relative or a friend, so she ran to the old lady to hug her. My other aunt yelled to her to come

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back just as she reached the old woman. Suddenly the old lady threw off the black cape she was wearing and turned into a big black cat. The cat would not let my aunts pass by and then it started chasing them, all the way back to their aunt's house where, being so frightened, they spent the night.

Told by Barbara García

## DON JUAN DE DIOS AND THE AMERICAN

This is a true story that happened in Ocaté, New Mexico, in about the late 1890's. It deals with a man who was going to testify in a court case concerning the killing of an American by some Mexicans. The dead man was a Civil War veteran who had lived alone in the Northern country. The native people did not like him taking over the land without any real deal being made. This man never bothered to make friends with anybody, maybe because he was suspected of being a deserter of the Civil War. Anyway, he lived a lonely life. When he was killed, nobody knew who had killed him.

However, some people came from Washington, D.C. to clear up the matter and they set the trial in Cimarrón, New Mexico, which at that time was the closest place to Ocaté to have a hearing. Then a native man named Don Juan de Dios said he was going to go to court to testify the truth about this murder case. Both the Mexicans and the Americand didn't know what was going on because neither side knew what he was going to say, so they were all after him.

Don Juan de Dios set out over the mountains heading for Cimarrón which was only a two-day journey by foot. He took a lunch and some silver pesos with him. It was late fall and a snow storm was moving in. The people didn't know whether he would make it or not. A long time passed since he had left Ocaté and he never appeared in court. The court was postponed until spring. Everybody thought he had frozen to death. There was no trace of him in the mountains or anywhere. Time passed and the trial was never held. Then people began seeing a ghost walking toward Cimarrón on the same trail where this man had gone. Everybody said it was the ghost of Don Juan de Dios telling the people to go look for him. But when someone would get close to the ghost, it would disappear. They looked and searched again but they didn't find anything. They could still see the ghost.

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Many years later when some boys were playing in the rocks, one of them noticed a little rope hanging from a tree at the top of the cliffs; so they climbed up to see what it was. At the end of the rope was a body stuck between the rocks! The boys were so scared that they ran down and told the people. Sure enough it was the body of Don Juan de Dios. They found his pesos and remains of his lunch. They took the remains of the man and gave him a Christian burial to bless the cliffs where the body was found so the ghost would go away. It didn't help, though, because people could still see a dark shadow flying toward Cimarrón.

The case of the American and the old man was never solved and up to this day no one knows what happened to either man.

Told by Dora Vásquez

## JUJIANA Y ANA

This is a story about an old witch named Ana who lived way out in the plains or the "llanos" all by herself. She would get very lonely. But, she was a witch. Her house had no windows, no doors and she got into her house by climbing on one of her hairs up the wall to an opening in the roof. She would let herself down to the inside of her house on one of her hairs. That was the only way for her to get in and out of her house, and to protect herself from any outsiders.

She was getting old and she used to wander all over the llanos. Once, when she came upon a water hole she saw something. She went to see what it was and found a small baby girl who had been abandoned. So, she took the child with her to her home, climbing inside with her hair. She named the child Jujiana and raised her as her own.

The little girl grew up to be quite a good looking thing. Ana loved her very much and was good to her. Jujiana grew up learning Ana's tricks; she became a witch. She also learned how to get in and out of the house using one of her hairs.

Ana and Jujiana used to almost always be together. But as Jujiana got older she liked to go out on her own more. Ana was getting older too, so she could not always go with her.

One day Jujiana told Ana that she was going out farther than usual in the llano to look for food. Wandering far from home, she saw something coming toward her; she waited to see what it was. It was a young cowboy. When the cowboy saw her, he fell in love

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with her right away because she was so beautiful. He offered to give her a ride home on his horse. But she said no because Ana would get mad. So, he took her only a little way, then she would ride on her hair until she got home. You see, she could do many tricks on her hair, because she was a witch.

Jujiana started seeing this cowboy more and more. Finally Ana became suspicious about what Jujiana was doing, because she would stay out longer and go farther on the llano than she used to. But she would tell Ana that she had to go out farther because food was getting harder to find. Ana was getting old, so she believed what Jujiana told her.

Then one day Jujiana and the cowboy came closer to the house. Ana was standing on the roof, and she saw that there was someone else with Jujiana. So she went back into the house and waited for Jujiana. She didn't tell Jujiana what she saw but asked her where she had been. Jujiana said that she had been way out in the llano.

When Jujiana went out again, Ana was more suspicious about her. One night Jujiana stayed out longer than she should have with the cowboy. This night the cowboy brought Jujiana too close to the house. When Jujiana got home, Ana asked her what the noise she had heard was. She said she thought she heard a horse. Jujiana said it was only the sound of her running because she was late.

Then Ana became so suspicious that she said she would go to the llano with Jujiana or she couldn't go at all. But Jujiana begged her to let her go out alone one more time. Ana agreed.

Jujiana went out to see the cowboy and she hold him what had happened. The cowboy said he could not let her go, so they made plans to run away.

Once again, Ana was suspicious.

Ana's house had two rooms, one for her and one for Jujiana. That night, when the two women went to bed, Ana would call out "Jujiana, are you awake?"

Jujiana would answer, "Ana."

Ana kept that up to make sure Jujiana was still there. Each time Ana called her, Jujiana pretended to be sleepier and sleepier until finally, she would not answer. So Ana went to sleep.

While Ana was checking on her, the cowboy sneaked up next to the house and waited for Jujiana to come out. So Jujiana got up and took a few things with her — a knife, comb, and a mirror — and left quietly.

Just as she got on the cowboy's horse, Ana woke up and started calling for Jujiana, but she got no answer. Then she heard the galloping of a horse. Without checking on Jujiana, she got on her hair

and took off after her. Since she was a witch, she could travel very fast on her hair. She got closer and closer to the fleeing riders. Then Jujiana threw the mirror, and everything behind the horse became a lake of ice.

As the years passed, Jujiana had grown more powerful than Ana, because Ana was getting very old and was losing her powers as a witch. Now, Jujiana had power from Ana; so, Ana had to crawl over the ice by foot and she would slip and fall. Finally she got over.

Then she got on her hair again and almost caught up with them again. In order to stop Ana, Jujiana threw down her comb and each tooth of her comb became a small mountain. But Ana crossed them all.

By this time, Jujiana and her cowboy were very far away. Still, Ana got on her hair and went after them. As she got close the cowboy told Jujiana, "You have to do something about her so we can go and get married."

Jujiana threw down a knife and the whole valley became a valley of sharp edges.

There was no way for Ana to get by except to go over the edges. As she climbed from one place to another she would cut her foot and then she would fall and cut her hand. Soon she was bleeding so much that she collapsed.

Jujiana and her cowboy rode off into the sunset and lived happily ever after.

Told by Dora O. Vásquez
Chacón, New Mexico

ANTONIO JOSE MARTINEZ, 1793-1867. Priest, educator, publisher, politician, reformer; a powerful personality "caught in the change and controversy of his period."

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## APPENDIX H

# Padre Antonio José Martínez

### by Allen Montoya

*Allen Montoya was a student at Menaul School when he wrote this essay as a research project for his New Mexico Studies class. The paper won a statewide contest sponsored by Calvin Horn, Albuquerque publisher and regent of UNM, and Allen Montoya was named "New Mexico Young Historian of 1976."*

Father Martínez was born Antonio José Martín in the year 1793 in Abiquiu, part of the Martín Serrano clan who had come up from Mexico in the 16th century.[1]

Don Antonio was first educated in his home by his father. Later in early adolescence he went to Durango, Mexico to pursue his studies. His father had hopes that he would become a lawyer.[2]

When he was 12 years old his family moved to Taos. In 1812 he married María de la Luz Martín (no relation to him). He married in vain, for a year later he was widowed and left with a daughter named María Luz. Due to the death of his wife and more influence by the Church he once again returned to Durango in March of 1817 where he entered the seminary and became a priest. Martínez' education was not free and in order to pursue his studies he borrowed money from his father.[3]

In February of 1822, he was ordained and the same year he said his first Mass while still at Durango. After this he was stationed in Tomé for a period of ten months. He was returned to Abiquiu in May of 1824. He quickly worked himself up the ladder of priesthood until he became the "Pastor of Taos," a position he held until his death in 1867.

## Padre Martínez' School

Father Martínez realized an important fact, that his people could never get anywhere in society until they broke the barriers of ignorance

[1]Francis, E. K. "Padre Martínez: A New Mexican Myth," *New Mexico Historical Review*, October, 1956, p. 267.

[2]Interview with Dora Ortiz Vásquez, author of *Enchanted Temples of Taos*, Rydal Press, Santa Fé, New Mexico, 1976.

[3]Minge, Ward Alan. "The Last Will and Testament of Don Servino Martínez."

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and illiteracy. Don Antonio opened up a co-ed school in July of 1824. This was during the first part of his ministry. The school was unique on two points: 1) it allowed girls to attend, and 2) it was an eight year school. Important also was that it was not just a two year training school. To begin with he taught only basics but as years went on he hired his own teachers and taught such subjects as: physics, geometry, astronomy and rhetoric. Through his school, Martínez also started many boys on the road to priesthood. Some of these would help him later. A year after his school opened, his only child, María Luz, died.

## El Crepúsculo

Father Martínez had been hampered by the cost and rarity of books throughout his career. He was determined to do something about it. The press was brought to New Mexico in 1834 by Antonio Barriero to help win a Congressional election according to Lansing B. Bloom's book, *New Mexico History and Civics.* After the election Father Martínez purchased the press and took it to Taos where he eagerly set out to print books, religious propaganda, and even a newspaper — the first west of the Mississippi — started in November of 1835, which ran for four weeks. The paper was called *El Crepúsculo de la Libertad,* "The Dawn of Liberty," and had a small number of subscribers — but not enough to make printing of it worthwhile. The press came with an operator, José María Baca. Martínez' power grew as he used the press. He used the press to attack his political enemies, but he himself never liked to be a victim of the press.[4] Father Martínez used the press until late 1840 or early 1841 at which time José María Baca and the press returned to Santa Fé.

## Padre Martínez, Politician

Father Martínez was always a protector of his people, and his attitude would repeatedly find him in conflict with the Church, other governments, and outsiders. Don Antonio's first major contact with politics came in the years 1830, 1831, and 1836 when he served as *deputado* in the Departmental Assembly of New Mexico where he represented the people of New Meico and their views. The Church of Mexico during this time was very powerful and wealthy. Father Martínez, after viewing the poverty in which his populace lived, dropped the customary tithing. In 1833 he petitioned the other priests of New Mexico and went before the Mexican Congress to ask that the mandatory tithes be dropped. During late 1833, the Mexican Congress did drop tithing and Father Martínez was overjoyed and took credit for this blessing that had fallen over his people.

[4]Historical Society. "State's First Press," *El Palacio,* July, 1929, p. 101.

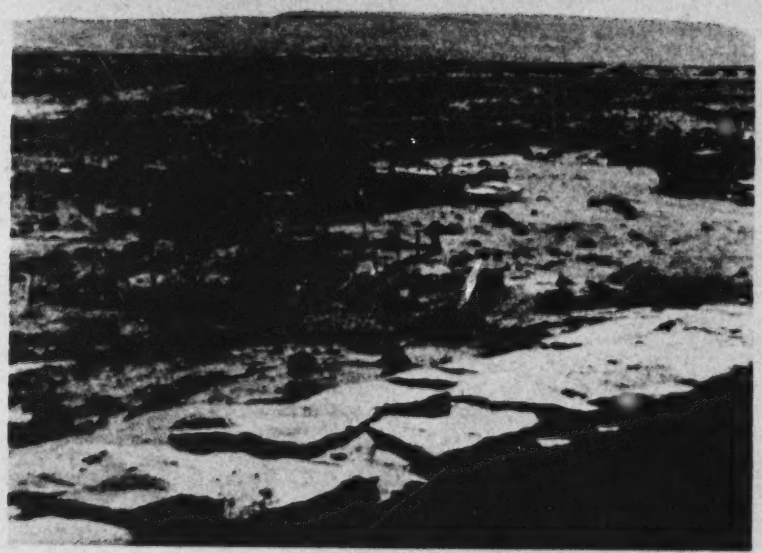
Antonio Martínez feared foreign domination and for this reason did all he could to prevent foreigners from coming into the New Mexico area; but they came anyway. In 1841 a rather peculiar land grant was made. This was the "Beaubien and Miranda Land Grant." It was made to two foreigners in the Taos area by Governor Manuel Armijo. Father Martínez looked into it because it was so suspicious. As a result of his investigation he turned against the land grant for the following reasons: (1) The Taos Indians were protesting because it covered some communal grazing lands given to them by the Mexican Government; (2) Foreigners would come in and help to destroy the harmony of life; (3) The grant was much larger than it was supposed to have been; and (4) There were some secret partners involved. He knew that Charles Bent of Bent's Fort was one of the secret partners, but he knew nothing of the fact that the fourth partner was none other than Governor Manuel Armijo. The people involved in the grant tried to negate the investigation, and although Father Martínez and his associates were correct about the vastness of the grant, there was nothing they could do considering who the secret partners were.

In 1846 when the Americans finally took over, Martínez resigned himself to this fact and dedicated himself to be the representative of his people as he had been in the past. In 1848 he and two others from Taos went to the Territorial Convention in Santa Fé. In 1849 he was elected President of this convention and immediately ordered several men to draw up a memorial to Congress asking for a speedy organization of New Mexico into a territory. Much work was done; the territory was divided into nine counties and foundations were laid for state government and statehood. A constitution was drawn up which was modeled after the United States' Constitution.

***"The American Government resembles a burro***
***but on this burro lawyers will ride, not priests."***
**Antonio José Martínez**

He not only felt he should be the representative of his people but their bridge between the two cultures, teaching English and American government in his school. He saw in the new government freedom: freedom of choice, religion, and press. He felt that the new government was something good for his people — something that would help them rather than hurt them.

Charles Bent became the Territorial Governor. Father Martínez had no real reason to hate Bent. Charles Bent had tried to get rid of Father Martínez for interfering with the Beaubien and Miranda Land Grant. One thing about Bent: he feared and respected Father Martínez. Bent wrote to Governor Manuel Armijo, "The priest will spare no







means to injure me, but if he will attack me fairly, publicly and above board, I am certain he will not accomplish his end . . . but here (in Taos) the priest can prove anything."[5] History will never be clear on whether Bent could have done anything to Padre Martínez, for while he was serving as Territorial Governor he was murdered by a gang while in Taos. It should also be noted that during this same time other persons associated with the Beaubien and Miranda Land Grant were attacked. Some evidence, but not solid evidence, points to Martínez as one of the instigators in the matter, but no one could prove him guilty. Another factor in the matter was that some of Bent's assailants were hidden in Martinez' house following the incident.

## The Americanization of the Catholic Church

Martínez' position in the Spanish Church was that of great esteem. However, with Lamy's arrival came a new type of Catholic Church. In this "New Church" Martínez acquired a different type of position and in order to understand this change, the differences between the two churches needs to be brought out.

The Spanish Catholic Church of that time was closely knit; it was a family church, the same type of church that had influenced Don Antonio to take up a religious profession. Martínez saw the Church as giving to the people, rather than getting from the people. The Spanish priests had no need for money since tithing had been abolished.

The New Church, brought by other Europeans, was radical. It wanted money for cathedrals and other material needs. The Church felt that the people should give to the support of the Church. The foreign French and American priests felt left out and jealous because they couldn't do as well as the Spanish in their endeavors.

According to Willa Cather,* the church in New Mexico was Fathers Lucero and Martínez. They saw Lamy as an American institution. As she writes in her novel, *Death Comes for the Archbishop*, Martínez said, "Our religion grew out of the soil, and has its own roots. We pay a filial respect to the person of the Holy Father, but Rome has no authority here."[1]

Father Martínez was probably New Mexico's first modern priest. He believed in religious freedom and tolerance of other sects. As early

[5]Ferguson, Erna. *New Mexico — A Pageant of Three People*, UNM Press, Albuquerque, 1973, p. 260.

*Editor's Note: Willa Cather was a niece of Archbishop Lamy and her book sheds the best possible light on her famous uncle, at the expense of his New Mexico opponents.

[1]Cather, Willa. *Death Comes for the Archbishop*. Alfred A. Knopf (New York, 1926) p. 147.

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as 1830, he was urging freedom from the Mexican Church.[2] He supposedly wrote a book, in 1830, with his views concerning religious intolerance, but it was never published.

Prior to Lamy's arrival, Martínez was a leader of the priests in northern New Mexico. He would receive the orders from the Archbishop in Durango and distribute them. The churches of that period were on their own, and having to get used to a new Archdiocese and Archbishop created problems. Father Martínez, who had already taken on the role of protector of his people tried to bridge the gap. Father Martínez was already very active in politics at the age of 58 when Lamy came into New Mexico. Although Father Martínez didn't really like foreigners he had a co-existence with Lamy. It is said that at one time Martínez made a loan of 2,000 pesos to Lamy, to help with his medical bills, for Lamy was a sick man.[3]

## Dispute With Lamy

In January of 1856, Martínez wrote to Lamy telling him of illness and the possibility of needing a replacement in the near future. In April of that same year, Father Martínez wrote to Lamy again, this time proposing to resign and asking for a replacement. Martínez recommended that Don Ramón Medina, one of his former students, be considered as the replacement. He wanted a native son to replace him so that his parish would not feel a culture shock. He felt that a native son could relate to his people better. However, Lamy did not feel that Don Ramón was either qualified or experienced, and after accepting Martínez' letter as a resignation, sent Don Damaso Talarid, a priest who had come from Rome with Lamy, to replace Martínez. Don Antonio, who had only *proposed* to resign, was infuriated. Popular belief has it that when Martínez found out who his replacement was, he wanted to regain his parish.[4] Martínez was hurt and insulted at what Lamy had done. This marked the beginning of the break between Lamy and Martínez, a struggle which didn't end until Martínez' death and which has not been forgotten to this day.

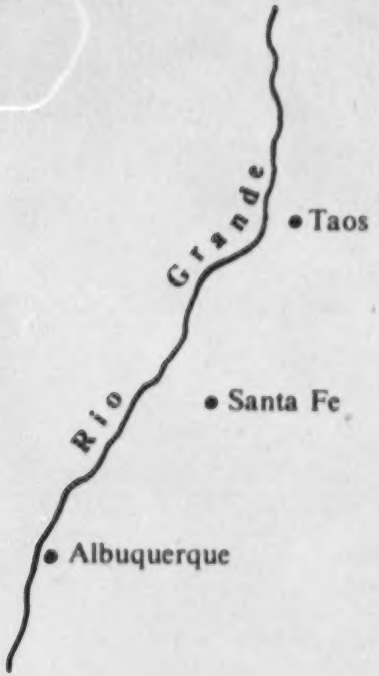
Father Talarid made it difficult and almost impossible for Martínez to use the church. This only caused Martínez to become more active and more obstinate.[5] Padre Martínez wrote many letters to Lamy in which he expressed his desire to be reinstated. When Lamy

[2]Sánchez, George I. *Forgotten People*. Calvin Horn Publisher, Inc. (Albuquerque, 1967) p. 49.

[3]*Interview With Dora Ortiz Vásquez.*

[4]Defouri, Very Rev. James H. *Historical Sketch of the Catholic Church in New Mexico*. McCormick Bros. (San Francisco, 1887) p. 125.

[5]Francis, E. K. *"Padre Martínez: A New Mexican Myth," New Mexico Historical Review*, October 1956, p. 280.






refused to do anything about the case, Martínez built his own chapel and began providing religious service as he had always done. He usually had larger audiences than Talarid, and this often caused many arguments between the two priests. On October 27th, 1856, Archbishop Lamy suspended Martínez for interfering in matters that were no longer his concern. Father Martínez felt that the people of his populace would support him — he was right. People took to Martínez because he was so highly respected, and they thought he couldn't be wrong. Even after his suspension, Martínez went on as always, doing pastoral work for those loyal to him and who could not afford Father Talarid's charges. He caused such a schism that there were two factions of the Catholic Church in Taos.

Lamy didn't really want to excommunicate Martínez, but for three weeks in the spring of 1857, Father Martínez was warned that excommunication was imminent and he was asked to repent and return to the Church. He refused, and in June of 1857 he was declared excommunicated. Due to his excommunication Martínez lost power and influence. This widened the gap between Lamy and Martínez and caused many other repercussions.

Don Antonio continued as though nothing had happened. His age was beginning to show now. Even though Martínez was excommunicated he kept putting pressure on Lamy to revise his unjust and injurious policies. Don Antonio called Lamy a fanatic. He attacked Lamy in the press whenever he could. The only thing Lamy could do was ignore Martínez and his antics. Popular belief also has it that Father Martínez refuted Lamy's validity, but in Martínez' eyes it was not a question of validity. Martínez argued that he merely *proposed* to resign and that Lamy had not executed Canon law properly in excommunicating him; therefore, he was still the rightful pastor of Taos.

Archbishop Lamy feared that Father Martínez and his sympathizers would come to power if he, (Lamy), were to die or leave the area. He feared that the area would return to a condition worse than he had found it in. For this reason Lamy and other pastors of Taos tried to get rid of Martínez and his following.[6]

One way that Lamy and his associates tried to undermine Martínez' influence was by trying to bankrupt his chapel. Since Lamy's arrival, the collection of tithes had been reinstated. Martínez was told that his chapel was also subject to this Church law. Lamy felt that this would put an end to Martínez' chapel. He was wrong. Father Martínez worked zealously and within one month's time sent Lamy 12

[6]Horgan, Paul. *Lamy of Santa Fe*. Furrar Straus and Giroux. (New York, 1975) p. 214.

pesos, four pigs, 22 dry measures of corn in grain (22 dry measures is approximately 41 bushels), and four more measures of corn.

When Lamy was unsuccessful in undermining Martínez, he tried to work with Martínez. Lamy went to Taos twice in futile attempts to quell the schism. Lamy also replaced Talarid with one of Martínez' former pupils. This was to no avail, because Martínez was even more determined on remaining the sole priest of Taos and representative of his people.

Don Antonio never attacked the Roman Catholic Church or Lamy; he fought against the injustice rather than the institution. He often visited with priests of other sects but remained a devout Catholic. It is said that other sects, notably the protestants, had an open field of operation due to the schism. This is partly true, but it should be noted that Martínez' clan which was made up mostly of the large Martín Serrano family, returned to the Catholic Church after Martínez' death. Martínez died on July 28, 1867. Father Lucero, who had been excommunicated along with Don Antonio, buried Father Martínez in the yard of his private chapel. At the time of his death, Martínez felt that he was right; he had no misgivings about what he had done. He felt that God knew the truth of the situation and would justly reward him.

## People's Champion or Petty Tyrant?

One would think that Martínez' death would bring an end to the clash between two very powerful personalities, but Martínez' memory continued to influence and cause conflict in New Mexico history. The most famous accusation against Martínez was made in Willa Carther's novel, *Death Comes for the Archbishop*. She painted a very dark picture of Don Antonio, to say the least. It seems that Willa Cather had nothing against the Church; she just didn't like Father Martínez. Another writer pointed out the unfairness of Cather's descriptions. He said of her, "Willa Cather never allowed the facts of history to block the suavity of her narrative."[7]

To others Don Antonio was the "Champion of the Common People" due to his liberal sentiments during the Mexican Revolution.[8]

He was a man who had influence on the Penitentes, a faction of the Catholic Church important to the Spanish people of that time and something which Lamy tried to destroy.

[7]Vigil, Ralph H. "Willa Cather and Historical Reality," *New Mexico Historical Review*, April 1975, p. 124.

[8]Reeve, Frank D. *History of New Mexico*. Lewis Historical Publishers. (New York, 1961) II p. 85.

Father Martínez sacrificed much of his wealth and talents, but he still probably died one of New Mexico's wealthiest men of that period. Don Antonio served until the end and many feel that his good deeds outshine all previous wrongs.

Martínez had a very powerful personality and was outspoken. He was very intelligent and well-liked. He was respected and feared by both friend and foe. Martínez always fought to prevent the inevitable. "To the Spanish American minority, however, the wholesale removal of the native leaders capable of cushioning the shock of conquest was one from which, as a group, the Hispanos have never quite recovered."[9] Don Antonio disliked intruders because of their ways and the way they treated others. He was driven by resistance against foreign domination. He was against Catholic domination and was in a self-seeking power struggle. He was also driven by the desire to end injustices. He used whatever power he had to correct any injustice done to anyone, Spanish, Indian, or foreign.

Father Martínez is unique when you consider the period of time that he lived in — a turbulent time which included the bringing in of a new church and the rapid change of governments.

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[9]Francis, p. 289.

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*Y volviéndose a Sancho, le dijo:*

*— Perdóname, amigo, de la ocasión que te he dado de parecer loco, como yo, haciéndote caer en el error en que yo he caído, de que hubo y hay caballeros andantes en el mundo.*

*— ¡Ay! — respondió Sancho, llorando —. No se muera vuestra merced, señor mío, sino tome mi consejo y viva muchos años; porque la mayor locura que puede hacer un hombre en esta vida es dejarse morir, sin más ni más, sin que nadie le mate, ni otras manos le acaben que las de la melancolía... él que es vencido hoy ser vencedor mañana.*

**Don Quijote de la Mancha,**
**Libro II, Cap. LXXIV**

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